THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

With this number is issued an account of the Survey of Tell 'Âbil, the "Abila of the Decapolis," by Herr Schumacher; it is printed with large margins, and may be bound up with the Quarterly Statement, or with "Pella." The price of this number to the general public is 3*s.* 6*d.*

Herr Schick has forwarded an elaborate description of the Mount of Olives, together with a report of alterations and excavations recently made there. He mentions that on that part of the Mount called by the Arabs *Kurm es Saiad*, and by the Christians *Viri Galilæ*, which has for some years been in possession of the Greek Church, an ancient Christian cemetery has been discovered, containing three rows of well built masonry tombs. Not far from the same spot an extensive series of catacombs has been opened, which the Greek Bishop Epiphanius, thinks may be the "peristereon" mentioned by Josephus in describing the wall of circumvallation erected by the Romans during the siege. Some of these tombs were apparently of Jewish origin, afterwards altered and used by the Christians, who added greatly to their number. Herr Schick remarks the frequency with which the *loculi* are found in groups of three, and that there is no uniformity as to their direction. Many crosses were found cut in the rock, but if there were ever any inscriptions they have been defaced. He also notes several small pools or tanks in the midst of these tombs, which he regards as being intended to collect the water coming into the cavern during the rainy season, in order that the *loculi* and the pathway might be kept dry. Many objects of interest were found during the excavations, as a mosaic slab with Greek inscription, Jewish and Greek coins, more than forty Roman tiles bearing a stamp which Herr Schick thinks is that of the Tenth Legion, a number of jars and vases in glass and earthenware, and an iron spear head.

Her Schick also reports the discovery of an ancient church opposite the barracks in the Tarik Bab Sitti Maryam. West of the Chapel of the Flagellation there had for many years been a waste place, containing *débris* covering ruins, and walled up on the side next the street. The Franciscans have recently removed this accumulation of rubbish, and laid bare the walls of a small church and some buildings adjoining it erected round a small courtyard, having the rock for its flooring. The walls of the church are 5 feet or more high. At the eastern end are three apses, in the northern of which an altar is still preserved. The flooring consists of large hard polished stones. It is curious that the south-western corner of the building rests on the eastern of the twin pools, and that a cistern was erected there at a later period.

A report of further discoveries in Galilee has been received from Herr Schumacher. Some workmen were chasing a hare on the road between Haifa and Nazareth, when the animal disappeared into a small opening hidden by a bush. This opening was found to lead into a sepulchral chamber excavated in the rock, and having four *kokim*, containing four sarcophagi of pottery ware, resembling that found at 'Abellin, and described by the late Mr. Lawrence Oliphant in *Quarterly Statement*, 1886, page 80. Mr. Schumacher has examined the caves discovered some time ago at Shefa 'Amr, which are now converted into cisterns, and sends a drawing of the very curious ornamentation over the entrance and on each side of the rock-cut vestibule. He has also visited and examined the famous cave of Jessâs, which, after being nearly forgotten by the Bedawîn and Fellahin of the district, was re-discovered last winter. He found in it a large number of human skulls and other bones. A second cave was also shown to him in which he found human skulls.

The "Answers" to the "Questions" are now beginning to yield results. On p. 120 will be found a report by Major Conder on the first batch received.

The present number contains an important report and plans of the large cistern recently discovered near the Church of the Holy Sepulchre. The cistern has 18 piers, and measures 102 feet long by 34 feet broad (*see* page 111). Some additional notes with sections will be published in the next number.

It is curious to note that the situation of this immense cistern is nearly the same as that of the church of St. Marie Latine, as shown on Plate VIII. of Count de Vogue's "Les Eglises de la Terre Sainte."

Mr. Guy le Strange's long-expected work on the descriptions of Palestine left us by the mediæval Arab geographers and travellers, will be published in the autumn. The book will be called "Palestine under the Moslems." Four

years have been spent in gathering together the materials, and translating (from the Arabic and Persian) the various Moslem accounts of Palestine, which, beginning in the middle of the ninth century, reach in unbroken succession down to the close of the fifteenth century of our era. It is expected that the work will prove one of lasting interest; and it should be noted that nothing of the kind has ever hitherto been attempted by any other Orientalist.

After a general description of the physical features of Syria and Palestine, as noted by the early Moslem writers, followed by an account of the products and commerce of the country in the middle ages, the next succeeding chapters will be devoted to Jerusalem. The many detailed descriptions of the great Aksâ Mosque, and of the Dome of the Rock, prior to the first Crusade, will be given, translated, *in extenso*. The various points raised are next discussed, the descriptions being illustrated by plans of the various buildings, at the different epochs, expressly drawn for the present publication. Next, the history of the many other buildings in the Haram Area will be noticed, and the question of the ancient Gates as much as possible elucidated. Several plans of the Haram Area at the different epochs will help to render these descriptions clear to those who have not visited Jerusalem. In this section of the work a mass of evidence derived from contemporary authorities has now been brought together (nearly the whole of which is taken from texts that have never before been translated into any European language), proving conclusively that the Dome of the Rock was built by the Arabs, and was not a Christian edifice perverted by the Moslems from its original purpose. The late Mr. Fergusson's celebrated theory, therefore, that the Dome of the Rock is the original Church of the Holy Sepulchre, falls to the ground. In the later chapters on Jerusalem the Arab descriptions of the Church of the Holy Sepulchre, the accounts of the descent of the so-called Holy Fire, with notices of many of the other holy places of Jerusalem, found in the works of Moslem writers, will be brought together and discussed.

Damascus and the glories of the Great Mosque (before Timour burnt it to the ground) will form the subject of the succeeding chapter, which will contain the description of the city of the Omayyad Caliphs, given in the diaries of Arab and Persian pilgrims. Next will follow the descriptions of the other great provincial towns of Palestine and Syria, such as Ramleh, Hebron (with translations of the various accounts of visits to the Cave of Machpelah), Acre, Tyre, Sidon, Tiberias, Aleppo, Antioch, and other cities of Northern Syria. In a separate chapter there will be brought together certain curious legends and marvellous accounts of caves, "menhirs," temples and wondrous sights, including descriptions of the Seven Sleepers and their Cave, said to have been visited by many of the early Moslem travellers. The second part of the work will contain, arranged in alphabetical order, all the notices of the minor towns, villages, and places in Palestine and Syria mentioned by the Arab geographers and historians. A full index giving the Arabic transcription of all the names will be a necessary adjunct; the Arabic form of the place-names being often of great importance in the identification of Biblical (Hebrew) sites.

The delay in bringing out the work has been caused by the great quantity of translations from the original Arabic (and Persian) authorities needed in order to set before the reader the descriptions, various as to authors and epochs, left by the Moslem conquerors of the Holy Land. All the translations given have been made, at first hand, by Mr. le Strange, from the original Oriental texts. The work, it is hoped, will prove a mine of information rendered available to those who are unacquainted with Eastern Languages, while those whose knowledge allows them to refer to the originals may verify each statement and the words of the translations, for special care is taken in every case to give the reference to the original authority. The Bible and the Early Christian (Roman and Byzantine) writers give the history of the sites in the Holy Land down to the seventh century, A.D., when the Arabs conquered Syria. The present work completes the Biblical, Classical, and Early Christian accounts, and brings the history of the Holy Places down to the present day. Those who have visited Palestine, or know the country from the works of modern travellers, will be interested to compare their recollections with the descriptions left by the mediæval Arabs, and the reading of the Crusading Chronicles will gain, in many details, by a reference to the Moslem writers, who were the contemporaries of Saladin and Richard Cœur de Lion.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is now ready and being issued to subscribers. It is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The edition is limited to 500. The first 250 subscribers pay seven guineas for the three volumes, with an index; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed under the sum of seven guineas.* Mr. A. P. Watt, 2, Paternoster Square, is the Sole Agent. The attention of intending subscribers is directed to the announcement on the inside of the cover of this number.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set can be obtained by application to Mr. George Armstrong, for* 37*s.* 6*d., carriage paid*):—

By Major Conder, R.E.—

(1) "Tent Work in Palestine."—A popular account of the survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.

(2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine*. How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.

(3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

(4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.

(5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.

(6) Herr Schumacher's "Across the Jordan."

(7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the unpublished "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.

(8) The Memoirs of Twenty-one Years' Work.—A copy of this book is presented to every subscriber to the Fund who applies for it. The work is a popular account of the researches conducted by the Society during the past twenty-one years of its existence. It will be found not only valuable in itself as an interesting work, but also as a book of reference, and especially useful in order to show what has been doing, and is still doing, by this Society.

(9) Herr Schumacher's Kh. Fahil. The ancient Pella, the first retreat of the Christians; with map and illustrations.

(10) Names and Places in the Old and New Testament and Apocrypha, with their modern identifications, with reference to Josephus, the Memoirs, and *Quarterly Statements.*

(11) Besant and Palmer's "History of Jerusalem," already described.

The Committee have added to their list of publications the new edition of the "History of Jerusalem," by Walter Besant and E. H. Palmer (Bentley & Son). It can be obtained by subscribers, carriage paid, for 5*s.* 6*d.*, by application to the Head Office only. The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the Mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

The publications for the year 1889, besides those already mentioned, include Schumacher's "Abila" and his "Southern Ajlûn." The former is appended to the present number of the *Quarterly Statement.*

Mr. Harper's important work on the Illustrations of the Bible obtained from modern researches and observation, is also in the printer's hands, and will be out in the autumn. Its contents, &c., will be duly announced.

Branch Associations of the Bible Society, all Sunday Schools in union with the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The friends of the Society are earnestly requested to use the "Memoirs of Twenty-one Years' Work" as a means of showing what the work has been, and what remains to be done.

The income of the Society, from March 21st to June 17th, inclusive, was—from subscriptions and donations, 299*l.* 0*s.* 11*d.*; from all sources, 523*l.* 1*s.* 10*d.* The expenditure during the same period was 427*l.* 16*s.* 10*d.* On June 17th the balance in the Bank was 362*l.* 11*s.* 11*d.*

It does not seem generally known that cases for binding the *Quarterly Statement* can be had by subscribers on application to the office.

Subscribers are begged to note that the following :—

1. Index to the *Quarterly Statement*, 1869–1880;
2. Cases for Herr Schumacher's "Jaulân;"
3. Cases for the *Quarterly Statement*, in green or chocolate—

Can be had by application to the office at 1*s.* each.

Early numbers of the *Quarterly Statement* are very rare. In order to make up complete sets the Committee will be very glad to receive any of the following numbers :—

No. II, 1869; No. VII, 1870; No. III (July) 1871; January and April, 1872; January, 1883, and January, 1886.

It has come to the knowledge of the Committee that certain book hawkers are representing themselves as agents of the Society. The Committee have to caution subscribers that they have no book hawkers in their employ, and that none of their works are sold by any itinerant agents.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

As many inquiries have been made about transparent slides, a selection will be made from the photographs of the Society for this purpose. Subscribers wishing to have any are requested to communicate with the Assistant Secretary.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The only authorised lecturers for the Society are—

(1) Mr. George St. Clair, F.G.S., Member of the Anthropological Institute and of the Society of Biblical Archæology.

His subjects are :—

(1) *The General Exploration of Palestine.*
(2) *Jerusalem Buried and Recovered.*
(3) *Buried Cities, Egypt and Palestine.*
(4) *Buried Cities of Mesopotamia*, with some account of the Hittites.
(5) *The Moabite Stone and the Pedigree of the English Alphabet.*

Address : Geo. St. Clair, Bristol Road, Birmingham, or at the Office of the Fund.

(2) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects, and all illustrated by original photographs shown as "dissolving views :"—

The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem.

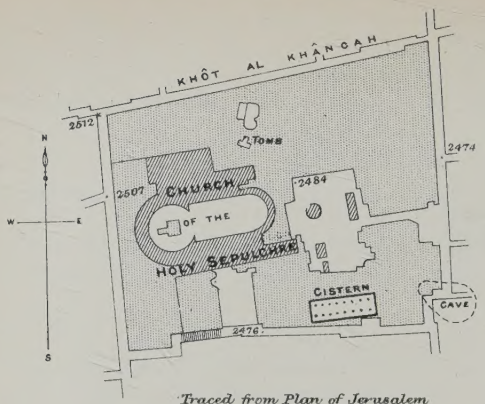
(3) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows :—

The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(4) The Rev. Thomas Harrison, F.R.G.S., Member of the Society of Biblical Archæology, 38, Melrose Gardens, West Kensington Park, W. His subjects are as follows :—

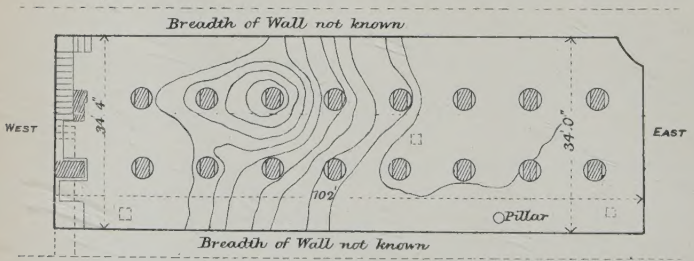
(1) *Research and Discovery in the Holy Land.*
(2) *In the Track of the Israelites from Egypt to Canaan.*
(3) *Bible Scenes in the Light of Modern Science.*

KEY PLAN SHEWING POSITION OF THE LARGE CISTERN.

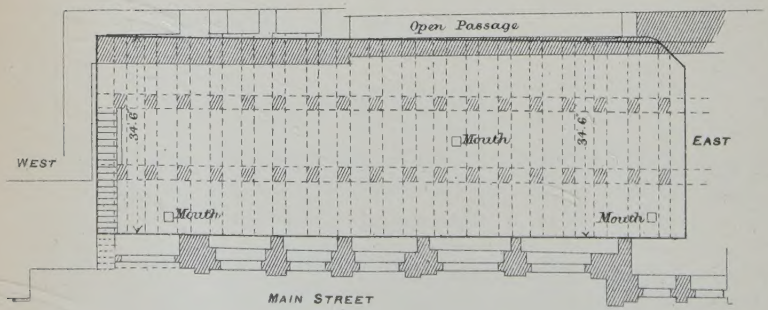


Traced from Plan of Jerusalem in April Quarterly Statement.

PLAN OF THE LARGE CISTERN.



PLAN OF THE ROOF OF LARGE CISTERN.



Scale

E. Weller, lith.

Measured and drawn by Herr Conrad Schick

RECENT DISCOVERIES IN JERUSALEM.

I.

Large Cistern under the new Greek Building south-east of the Church of the Holy Sepulchre.

In several of my former reports mention is made of the discovery of a large cistern under the new Greek building erected on the site of the old Byzantine market (*Quarterly Statement*, 1888, pp. 17, 58), south of the Abyssinian Convent and St. Helena's Chapel.

Two of the three mouths of this cistern were known, but the extent and depth of it were unknown and could not be ascertained until the earth and silt, of which it was full, were removed. This was done by the Greek Convent about a year ago, some eight months being occupied in clearing the cistern out, and as the progress of this work went on the enormous construction astonished everyone who had seen it.

I have examined and measured it thoroughly in all its parts; the result I give in the accompanying plans.

1.—Plan of the bottom of the cistern.

2.—Plan of the roof over the double arches.

The cistern was found to be 102 feet long (east to west), and 34 feet 6 inches wide. The depth at the western end (measuring from the flooring of the new shop) is 34 feet, and at the eastern end 50 feet 6 inches; the bottom is all rock and very uneven.

At the west end is a flight of steps, the last four being cut out of the rock; there are 18 piers in two rows at equal distances, two of which are on the steps. The bases of the piers are round, measuring 3 feet in diameter, and composed of one or two stones from 1 foot 6 inches to 5 and 6 feet in height; the upper part of these piers is not round like the bases, but flat on two sides and round at the others.

I am unable to give any reason for this peculiarity in the shape of the upper stones, unless they were part of the remains of a former building, or more probably of the second wall.

The piers are connected at the top by arches, each arch from east to west consisting of seven well cut stones, and from north to south usually of nine stones without the springing stone, the back being filled up with masonry, over which is a layer of flag stones 4 feet 2 inches square, forming a platform on which are erected three rows of square piers, 18 in each row, each pier measuring 2 feet 4 inches by 2 feet 4 inches and 5 feet in height, and a little over 3 feet apart, each alternate pier standing over one of the lower ones. The spaces between them are filled up with earth, and over the whole is another layer of flag stones similar to those below, on which the walls of the new Greek building are erected.

The steps, with the exception of the four large ones, are 1 foot in height and 1 foot 3 to 4 inches in width. They led originally in a straight line to the top, but now the upper and narrower part turns eastwards and leads into the shop. On account of the steps one of the flag stones is placed on the top of another.

From the street a gutter leads the surface water into the cistern, falling on a short pillar erected on the bottom of it to soften the fall and prevent injury to the cement when the water is low.

The cistern has now been entirely repaired, but as some of the old cement was still clinging to the sides of it, I could not ascertain whether the walls were all masonry or not; possibly a portion may be scarped rock, but I doubt it.

The rock surface at the bottom is very uneven, it presented the appearance of stones having been quarried there; it falls greatly towards the east where the cistern is deepest, and rises to a point near the middle to within 10 feet of the springing of the arch from the top of the pier.

It is remarkable that the deepest point of the cistern is about the same level as the rock of the shaft I had sunk on the Russian property. The new cistern sunk in the *débris* by the Russians is about 75 to 80 feet east of it, and I have come to the conclusion that the space between the old and new cisterns is nothing else but *débris* and earth.

At a point in the yard or court in front of the Church of the Holy Sepulchre the rock is only a few feet from the surface, and along the side of the Convent of Abraham there is a kind of cesspool, which I examined and ascertained the form of the rock some years ago.

The question now arises, when and by whom was this enormous cistern constructed? My impression is that it was made when Constantine built the Church of the Holy Sepulchre, as the work of it is clearly neither Jewish, Mohammedan, nor Crusading, and the vaults do not resemble the latter work in the Muristan.

It may also have formed a part of the trench when the second wall ran through this neighbourhood.

The Bordeaux Pilgrim, A.D. 333, visiting Jerusalem when the Church was built, speaks of two cisterns, one to the north and one to the south of the Basilica of Constantine; the south one will be the large cistern described above, and the north one that of "Helena," so called, under the Coptic Convent, which, however, is in the greater part hewn in the rock, as it formed at that time the cistern of the Castle erected there.[1]

[1] Mr. Schick is preparing sections and other drawings showing the details of this important discovery, and these, with further notes on the subject, will appear in the next *Quarterly Statement*.

II.

The Muristan.

A brief history of the Muristan, with plans, is given in *Quarterly Statements*, 1872, p. 100, and 1875, p. 77. Sir Charles Warren, in his "Recovery of Jerusalem," describes the excavations he made there; it is also described in many other books in various languages so that there is no need for me to do it once more, but I would only wish to add that the name by which the place is known is not Arabic, but Persian and Turkish, signifying an institution or hospital for insane people, to which it was devoted by Salah ed Din after it was wrested from the Christian knights.

When the eastern part of the place was handed over in 1869 by the Sultan to the King of Prussia (the late Emperor William), the great accumulation of *débris* was partly removed, exposing the ruins that lay under it. I examined them and made a plan as far as the rubbish had been cleared away (*Quarterly Statement*, 1872, p. 100). Three years later the work proceeded, and I made a second and more extended plan, together with a section showing the surface of the rock, which I gave to Captain Conder, and which was used, together with a section of the lie of the rock, by Sir Charles Warren in his great Portfolio of Plates (No. 59). Since that time excavations have been carried on at intervals exposing more vaults, ruins, &c., which I noted and added to the plan as they appeared. Most unfortunately, in clearing away the *débris* for the foundation of a new building I found, to my great sorrow, that on the old masonry being reached the workmen at once began to lay the stones of the new walls on it, thereby preventing any further examination of the masonry below. The rock was not reached in any one point.

On the west side of the "Church Maria Major" is an underground chamber 17 feet from east to west, and 14 feet wide, covered with a cross vault; the pier is built of large and well-hewn stones, the walls are not so well done. But the interesting part is a rather flat arch just under the vault, 2 feet 6 inches wide and 1 foot 8 inches thick, consisting of about twelve well dressed stones, in which are pierced two holes of about one foot square.

West of this chamber, and on a somewhat higher level, a flight of broad steps was found leading up to a kind of platform or terrace, having near its centre the mouth of a cistern, which, on being cleared of earth, was found to be 26 feet long by 15 feet wide and 30 feet deep, and rock at the bottom. On the west side of this terrace are some steps of well-hewn stones; in the corner is a quarter pillar, and south of it a half projecting pillar; between these was originally an arch and an opening, now walled up. To the west is a vault joining the Gethsemane convent, having a large arched opening in the south wall and three small ones on the north.

Close to the steps is a small chamber with two recesses in the wall,

which I thought would lead to a tomb, but the excavations were not carried far enough to determine this, and the parts were partly built over again according to the new plan.

South of the cistern are some vaults, built of very small stones, with very thick piers, of no great interest, excepting that a door leads from them to a long row of vaults on the same level, and also by some steps to the roof over them. On the top of this roof or terrace, and right over a thick pier, is the base of a circle of twelve pillars, which I suggest to have been a font, as there is no evidence of any counter piers or similar bases. The western side of this terrace has a wall reaching to a higher elevation, having two openings in it for lighting the vaults below. Some steps lead to another terrace higher up, on which once stood a series of very small chambers. The best preserved of them has been apparently an oriental bath, with a beautifully ornamented door.

East of the cistern and vaults already mentioned there appears to have been a narrow lane, partly arched over, of the Crusading period, and near the end of this lane,[1] on the west side, is a block of inferior masonry having five small cemented tanks with a hole in the bottom of each — the two outer ones circular, the other three are 5 feet square and 4 feet deep.

For illustration of the connecting pipes with the cistern found by Sir Charles Warren in the year 1867, *see* large Portfolio, Plate 50, number 36.

Careful examination of the long cistern and some arches in the German part brought me to the conclusion that a street ran through these parts in Jewish times, and had been partly hewn in the rock. I hope that in clearing away the portions necessary for the construction of a new street between the German and Greek properties, some additional information will be obtained.

III.

Crusading Ruins on Mount Scopus.

An Effendi family of Jerusalem have recently built two new houses to the north of the Tombs of the Kings, on the lower slope of Mount Scopus, to the west of and close to the Nablus road, immediately north of the spot where the latter makes a sharp turn to the east and between the numbers 2543 and 2555·8 on the Ordnance Survey Map. Another member of this family is about to build another house, opposite those already erected and to the east of the road. On clearing the ground he discovered a cistern and also a small ruined building with a mosaic floor and a large cross cut in a stone slab. On visiting the spot I found a boundary wall nearly

[1] In a plan published by Count de Vogué, at page 174 of his "Eglises de la Terre Sainte," a lane is marked between the Church of Ste. Marie la Grande and the Muristan.

6 feet thick, enclosing a piece of ground about 130 feet long on the west, 125 feet on the east, a little more than 100 feet on the north, and 142 feet on the south. The wall has been destroyed in some places, only a heap of stones being left. The ground is level from west to east, but rises slightly from south to north. About the middle of it was found a mosaic pavement of coloured stones. Traces of walls are still visible. Apparently they had formed a small room or chapel, measuring about 16 or 17 feet. The entrance was on the south side; the threshold is still *in situ*, with the sockets in it for the door. The doorway was only 3 feet 2 inches broad. Running from it across the interior of the building was a pavement 2 feet 5 inches wide, consisting of seven stone slabs, carefully hewn and smoothed. The first of these had been recently removed, and made into a well mouth. Nothing was found under it. The fifth and sixth slabs are longer than the others, and on the sixth is engraved a cross 3 feet long, with a cross bar of about 2 feet. The cutting is 2 inches deep and about 5 inches wide, but the limbs of the cross are widened at the extremities and the ends cut so as to form sharp angles. The cross is embraced by a round rod or cord, of 1 inch thickness. The bearing is north 17° east. As the floor of the chamber is level, whilst the ground outside rises towards the north, its northern wall is a rock scarp several feet high. The earth on the east was not yet removed. On the western side two layers of stones are seen to remain, and on the south side one. The stones are 1 foot 4 inches long and 1 foot high, not well dressed, and apparently intended to be plastered over on the inner side. It is remarkable that the west wall does not run at a right angle but is slanting, so that at first I thought it to be a later restoration. This, however, does not seem to be the case. To the south-west of this wall is a ruin with thick walls and formerly vaulted. The whole settlement appears to be Crusading, though there may have been some Byzantine buildings at an earlier date, and to these I would ascribe the mosaic flooring and the rock scarp. South of the court is a small rock-hewn cistern. Along the western boundary it is easy to recognise the ancient road; the present road is 60 feet farther to the west.

The question now arises, What was this building? Was it a tomb or a chapel? Or was it a tomb and chapel? It is impossible at present to determine. It may be that under the slab with the cross a tomb may be found. But I doubt it, as in that case a path paved with similar slabs would not have led up to it. To me it seems that where the cross now is an *altar* once stood, and that the enclosure was uncovered, like Joseph's tomb at Nablus, or only roofed with wood, as the walls are not strong enough to support a vault. The other ruin would then be the lodging of the guardian of the place. Perhaps some distinguished knight may have fallen or been buried here.

3. With regard to the Pool Bethesda, I have nothing new to communicate, as very little work has been done since I sent my last report. I am told that after Easter the excavations will be resumed. The same is the case at the Latin Patriarchate.

4. A French congregation has bought a piece of ground on the slope of the hill east of Neby Daûd, half way down, and are now excavating there. I went to the place and inspected what has been found, and am making drawings and a report, which I hope to forward by next mail.

5. The Greek bishop also is excavating on the top of Mount Olivet (the Galilee part). He has invited me to go and see what has been done, promising to show me everything.

C. SCHICK.

IV.

DISCOVERIES NORTH OF DAMASCUS GATE.

THE year before last a rock-cut channel was discovered in the ground belonging to the Dominicans, north-west of the hill above Jeremiah's Grotto, a little to the east of the ruined church described at page 388 of the Jerusalem volume of the "Survey of Western Palestine." Thinking it might prove to be an aqueduct connected with the ancient water supply of the city, Mr. Schick made some excavations on the spot, and discovered that the trench, which is cut 14 feet deep in the rock, runs 44 feet in a northerly direction, then turns at a right angle towards the east, and at a distance of 29 feet makes another turn towards the south, in which course it runs for 44 feet, and then turning westward for 29 feet joins the southern end of the portion first described, thus enclosing a solid mass of rock, measuring some 40 feet by 25 feet. The trench, therefore, is not part of an aqueduct, but, as Mr. Schick now thinks, represents the commencement of the work of excavating a tank or cistern, and is a valuable illustration of the way in which these receptacles for water were made in ancient times. After visiting the place in the month of February of the present year, Mr. Schick writes: "As the ground where I excavated for the supposed aqueduct is now entirely cleared, it is easy to see that when this deep groove was hewn in the rock it was intended to make a tank or pool, and to quarry stone for building at the same time. It is evident that this was done in the Jewish period, and that the Christians afterwards filled up the cutting." Another pool was afterwards discovered by the monks to the south of this incomplete one examined by Mr. Schick, and separated from it by a wall of rock 5 feet thick. This pool is also cut in the rock, but, owing to the shelving of the rock, the south-western corner is formed of a wall of hewn stones, amongst which are two pieces of pillar shafts, which Mr. Schick regards as proof that the pool was in use in Crusading times.

The whole ground was measured, and a plan of the ancient remains sent home by Mr. Schick. He finds remains attributable to five epochs, namely, the Jewish, Byzantine, Crusading, Mohammedan, and modern. To the Jewish period belong, he considers, the rock-cut tombs at the foot

MONTHLY METEOROLOGICAL TABLE DEDUCED FROM OBSERVATIONS TAKEN AT **SARONA** BY HER
SEA SHORE, ON SANDY SOIL, AND ABOUT 50 FE

By J

Months, 1884.	Pressure of Atmosphere in Month. Corrected to 32° Fahrenheit.				Temperature of the Air in Month.							Mean Re	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all Highest.	Mean of all Lowest.	Mean daily Range.	Mean.	Dry Bulb.	
	in.	in.	in.	in.	°	°	°	°	°	°	°	°	
January	30·262	29·678	0·584	30·010	71·0	32·0	39·0	60·2	40·9	19·3	50·5	51·3	
February	30·230	29·700	0·530	29·945	65·0	41·0	24·0	60·3	46·2	14·1	53·3	53·6	
March	30·133	29·597	0·536	29·892	79·0	42·0	37·0	66·5	48·3	18·2	57·4	61·3	
April	30·013	29·505	0·500	29·723	97·0	46·0	51·0	77·8	53·4	24·4	65·6	71·7	
May..	29·946	29·670	0·276	29·841	98·0	49·0	49·0	77·2	57·0	20·2	67·1	72·6	
June	29·930	29·703	0·227	29·828	97·0	58·0	39·0	84·4	63·7	20·7	74·0	80·1	
July..	29·899	29·600	0·299	29·717	96·0	61·0	35·0	85·0	66·0	19·0	75·5	81·2	
August	29·849	29·582	0·267	29·707	90·0	63·0	27·0	86·0	68·9	17·1	77·4	82·5	
September	30·015	29·665	0·350	29·817	86·0	61·0	25·0	83·7	64·3	19·4	74·3	79·8	
October	30·002	29·783	0·219	29·900	100·0	55·0	45·0	81·8	60·5	21·3	71·2	78·6	
November	30·063	29·832	0 231	29·952	79·0	47·0	32·0	72·8	52·9	19·9	62·8	59·8	
December	30·143	29·846	0·297	29·980	82·0	38·0	44·0	70·9	48·6	22·3	59·8	59·9	
Means	30·040	29·680	0·360	29·859	86·7	49·3	37·3	75·6	55·9	19·7	65·7	69·4	
Number of Column ..	1	2	3	4	5	6	7	8	9	10	11	12	

J. DREHER IMMEDIATELY NORTH OF THE GREAT ORANGE GROVES OF **JAFFA, SYRIA,** 1½ MILE FROM THE
ABOVE SEA-LEVEL. LATITUDE 32° 4′ N., LONGITUDE 34° 47′ E.

GLAISHER, *F.R.S.*

ling at 9 a.m.		Vapour, 9 a.m.			Degree of Humidity.	Weight of a Cubic Foot of Air.	Wind.								Calm, or nearly Calm.	Mean Amount of Cloud.	Rain.	
							Relative Proportion of										Number of Days on which it fell.	Amount Collected.
Wet Bulb.	Dew Point.	Elastic Force of Vapour.	Weight in a Cubic Foot of Air.	Additional Weight required for Saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.				
°	46°·6	grs. ·319	grs. 3·6	grs. 0·7	° 84	grs. 543	0	1	1	5	14	1	1	1	7	6·6	14	ins. 6·69
1·7	49·9	·358	3·7	0·6	87	540	2	3	0	3	13	0	1	1	6	7·3	18	6·09
7·2	53·7	·412	4·6	1·5	76	530	1	1	2	5	7	5	4	1	5	5·3	10	1·49
2·2	55·0	·435	4·7	3·7	56	517	0	4	3	1	3	7	4	2	6	5·7	4	1·02
5·8	60·7	·533	5·7	2·9	66	517	3	0	0	0	1	10	5	10	2	5·0	2	0·49
9·6	62·4	·564	6·0	5·0	55	510	1	1	0	0	0	6	14	5	3	1·9	1	0·02
2·4	66·5	·649	7·0	4·4	61	507	0	0	0	0	0	11	18	0	2	3·4	0	0·00
3·8	68·0	·685	7·3	4·6	62	505	0	0	0	0	1	13	8	4	5	3·0	0	0·00
0·6	64·3	·603	6·4	4·5	59	510	2	1	0	0	3	13	4	2	5	3·8	0	0·00
7·2	59·3	·508	5·5	4·9	52	513	1	1	0	3	5	6	0	2	13	4·0	5	1·16
3·1	56·6	·458	5·2	0·7	90	533	1	0	0	5	6	0	1	4	13	4·2	8	1·32
5·4	51·5	·381	4·2	1·6	73	533	0	7	2	4	1	0	0	1	16	3·7	3	0·45
2·8	57·9	·491	5·3	2·9	68	521	Sum. 11	Sum. 19	Sum. 8	Sum. 26	Sum. 54	Sum. 72	Sum. 60	Sum. 33	Sum. 83	4·5	Sum. 65	Sum. 18·73
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

of the hill over Jeremiah's Grotto, one of which was regarded by the late General Gordon as the tomb of our Lord, also some rock-cuttings, a quarry, and several of the rock-hewn cisterns. To the Byzantine period he attributes the church above alluded to, some walls and thresholds of doors, a group of three tombs partly hewn in the rock, some fragments of pillars and pieces of mosaic pavement, and adds that the flooring of the Crusading buildings lay about 4 feet 6 inches higher than that of the Byzantine structures, so that the rock-hewn channel and mosaic pavements were covered by it. "A characteristic feature of Crusading work," Mr. Schick writes, "is presented in the long vaults, four of which are in great part still standing north of the Byzantine church. They were originally more than 75 feet long and are only 23 feet wide. Such vaults are always found on the settlements of the Crusaders, some larger, some smaller, and either only one or more in number. They get light only from the two ends and from the door and windows over the door. The vaulting is always something more than a semicircle, and more or less pointed. There are a few air-holes, like chimneys, in the roof. They appear to have been used as magazines for various kinds of goods, sleeping places for pilgrims, and even as stables. A long narrow pit, formerly, as it seems, a cistern, or rather channel for rain water, was arched over by the Crusaders and made the main sewer of their establishment." (*See Quarterly Statement*, 1883, p. 241.)

METEOROLOGICAL OBSERVATIONS.

Sarona, 1884.

The numbers in column 1 of this table show the highest reading of the barometer in each month; the maximum for the year was 30·262 ins., in January. In the years 1880 and 1881 the maximum was in January, as in this year, in 1882 in February, and in 1883 in December; the mean of the four preceding highest pressures was 30·215 ins.

In column 2, the lowest reading in each month is shown; the minimum for the year was 29·505 ins., in April. In the year 1880 the minimum was in April, in 1881 in February, in 1882 in July, and in 1883 in January; the mean of the four preceding lowest pressures was 29·521 ins.

The range of barometric readings in the year was 0·757 inch; the mean of the four preceding years being 0·694 inch.

The numbers in the 3rd column show the range of readings in each month; the smallest, 0·219 inch, was in October, and the largest, 0·584 inch, in January.

The numbers in the 4th column show the mean monthly pressure of the atmosphere; the greatest, 30·010 ins., was in January. In the years 1880, 1881, and 1882, the greatest was in January as in this year, and in 1883 was in February; the smallest, 29·707 ins., was in August. In the years 1880, 1882, and 1883, the smallest was in July, and in 1881 in August.

The highest temperature of the air in each month is shown in column 5 ; the highest in the year was 100°, in October. In the four preceding years, viz., 1880, 1881, 1882, and 1883, the highest temperatures were 103°, 106°, 93°, and 106° respectively. The next in order was 98° in May, and 97° in both April and June. The first day in the year the temperature reached 90° was on April 13, and it exceeded 90° on three other days in this month : in May on one day ; in June on four days ; in July on one day ; in August on one day, and in October it reached or exceeded 90° on three days ; the highest in the year, 100°, took place on the 16th ; therefore the temperature reached or exceeded 90° on 14 days ; in the year 1880 on 36 days ; in 1881 on 27 days ; in 1882 on 8 days, and in 1883 on 16 days in the year.

The numbers in column 6 show the lowest temperature in each month. The lowest in the year was 32° in January ; the next in order was 38° in December, and 41° in February. In January the temperature was as low as 32° on two nights, and below 40° on six other nights in this month, and on one night in December ; therefore the temperature was below 40° on 9 nights in the year ; in 1880 it was below 40° on 13 nights ; in 1881 on 2 nights ; in 1882 on 13 nights, and in 1883 on 2 nights.

The yearly range of temperature was 68° ; in the four preceding years viz., 1880, 1881, 1882, and 1883 the yearly ranges of temperature were 71°, 67°, 59°, and 71° respectively.

The range of temperature in each month is shown in column 7, and these numbers vary from 24° in February to 51° in March.

The mean of all the highest temperatures by day, of the lowest by night, and of the average daily ranges of temperature are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, 60°·2, is in January, and the highest, 86°, in August ; of the low night temperature the coldest, 40°·9, is in January, and the warmest, 68°·9, in August ; the average daily range of temperature, as shown in column 10, in February 14°·1 is the smallest, and in April 24°·4 is the largest.

In column 11 the mean temperature of each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature was January, 50°·5, and that of the highest was August, 77°·4. The mean temperature for the year was 65°·7, and of the four preceding years, viz., 1880, 1881, 1882, and 1883 were 66°·4, 66°·7, 65°·5, 65°·7 respectively.

The numbers in columns 12 and 13 are the monthly means of a dry and wet bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point, or that temperature at which dew would have been deposited at the same hour is shown ; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown ; in January it was as small as 3·6 grains, and in August was as large as 7·3 grains. The numbers in column 18 show the degree of humidity, moisture being considered 100 ; the smallest number is in October, 52, and the largest in November, 90 ; the weight of a cubic

foot of air under its pressure, temperature, and humidity at 9 a.m., is shown in column 19.

The most prevalent wind in January was S., and the least prevalent was N. In February the most prevalent was S., and the least were E. and S.W. In March the most prevalent was S., and the least were N. and its compounds. In April the most prevalent wind was S.W., and the least was N. In May the most prevalent were S.W. and N.W., and the least were E. and its compounds. In June the most prevalent was W. and the least were E., S.E. and S. In July and August the most prevalent were W. and S.W., and the least were E., S.E., S., N. and its compounds. In September the most prevalent was S.W., and the least were E. and S.E. In October the most prevalent were S. and S.W., and the least were E. and W. In November the most prevalent were S. and S.E., and the least were N.E., E., and S.W. In December the most prevalent wind was N.E., and the least were N., S.W., and W. The most prevalent wind for the year was S.W., which occurred on 72 times during the year, of which 13 were in both August and September, and 11 in July; and the least prevalent wind was E., which occurred on only 8 times during the year, of which three were in April, two in both March and December, and one in January.

The numbers in column 29 show the mean amount of cloud at 9 a.m.; the month with the smallest amount is June, and the largest February. Of the cumulus, or fine weather cloud, there were 143 instances in the year; of these there were 24 in July, 20 in August, 19 in September, and 4 only in December. Of the nimbus, or rain cloud, there were 39 instances, of which 13 were in February, 10 in January, and 5 only from May to October. Of the cirrus there were 39 instances. Of the cirro-stratus there were 17 instances. Of the stratus there were 13 instances, and 74 instances of cloudless skies; of these there were 16 in June, 12 in December, and 11 in November.

The largest fall of rain for the month in the year was 6·69 ins. in January, of which 2·09 ins. fell on the 22nd, 1·56 inch on the 23rd, and 0·74 inch on the 20th. The next largest fall for the month was 6·09 ins. in February, of which 0·76 inch fell on the 25th, 0·66 inch on the 24th, and 0·64 inch on the 16th. No rain fell from June 23rd till the 20th of October, making a period of 118 consecutive days without rain. In 1880 there were 168 consecutive days without rain; in 1881, 189 consecutive days without rain; in 1882 there were two periods of 76 and 70 consecutive days without rain; and in 1883, 167 consecutive days without rain. The fall of rain for the year was 18·73 ins. being 9·95 ins., 3·36 ins., and 11·33 ins. less than 1880, 1882, and 1883 respectively, and 1·24 inch larger than in 1881. The number of days on which rain fell was 65. In 1880 rain fell on 66 days, in 1881 on 48 days, in 1882 on 62 days and in 1883 on 71 days.

James Glaisher.

REPORT ON ANSWERS TO THE "QUESTIONS." [1]

One of the earliest sets of answers received from Palestine to the questions as to the inhabitants of the country, drawn up for the P. E. F. Committee, has been sent by Mr. Joseph Jibrail, who has personal knowledge of the Druzes, the Metawileh, and other elements of population. Some of the answers are meagre, and, as regards the nomadic Arabs, he appears to know less than the English explorers, who have spent years among them. An abstract of the more interesting points of information thus obtained may, however, serve to show what may be expected from this method of research. Answers to questions as to the Samaritans have already appeared in the *Quarterly Statement*.

The Druzes.

Mr. Jabrail reports that he has been inside the Khalwehs or Chapels of the Druzes when living as a teacher among those on Mount Carmel. The Druzes are intelligent, and allow strangers to eat and drink with them; they desire education for their children, and allow them to learn parts of the Bible by heart. They believe that there are many Druzes in China, and that the religion of Queen Victoria is the Druze religion though its votaries are not known by that name in England.

Note.—This I have before heard stated. The connection of the Druzes with the Buddhists of Central Asia and China is noted in "Syrian Stone Lore," p. 347.

On attempting to enter a Khalweh on Thursday (the usual day of meeting for the Druzes) Mr. Jabrail was attacked by two Druze women standing by the door, and the congregation came out and cursed and stoned him, not recognising him as a former friend.

Note.—The Druze meetings are secret. The women evidently were sentinels such as writers on the Druzes have described as posted outside the Khalwehs during meetings.

The Sheikh objected to the Druze children being taught that the world was made in six days, asserting that God created it all at once. Mr. Jabrail mentions the well-known fact that the Druzes conform outwardly to any creed which suits their purposes for the time.

Note.—Both these observations connect Druze teaching and customs with those of some of the early Gnostic sects of Syria.

Nothing is found in the Khalwehs of Lebanon except a stove. Texts from the Koran are written on the walls. It is generally reported that the "calf" is an image found in the Khalwehs. When asked about it the Druzes cursed it.

Note.—This agrees with the reports of previous writers, who say that the Druses called Derâzeh "the calf" (عجل) instead of "the wise"

[1] See *Quarterly Statement*, 1885, p. 216.

(عانك) and curse him as a heretic because he quarrelled with Hamzeh, although he was the real founder of the sect on Hermon.

They take figs and raisins into the Khalwehs and eat them in company. If a man sins he brings raisins as a sacrifice into the Khalweh. He further says, "I have seen them presenting figs to one another when they met."

Note.—The fig is said by some writers to be a token among the Druzes. Cyril of Jerusalem speaks of the "detestable ceremony of the fig" (Catech. Lect. vi, 23) among the Manicheans of the 4th century in Palestine.

They believe China to be a Holy Land, and that when a Druze dies he will be re-born in China. They say no man can enter China, and when told that many people have done so, say it was not the true China. They believe that Gog and Magog will come from China to destroy Mecca and all Moslems and Christians.

Note.—This seems to be a survival of the old legend of Gog and Magog shut up beyond the wall in the north, which has been fully noticed in the *Quarterly Statement* for 1888.

They meet in numbers in secret, women being present. They then pray, eat figs and raisins, and discuss their affairs. They are divided into two classes— عقّال "wise," and جهّال "ignorant." The 'Akkâls, again, are divided into خاصّة and عامّة or "special" and "ordinary,' who have different degrees of initiation. There is a yet higher initiation —that of the Munazzahîn مُنَزَّهين or "purified." Some 'Akkâls are celibates. None of them drink intoxicating liquors or smoke. They wear a white turban عمامة ('mâmah), and a cap without a tassel. Women may be 'Akkâlah's, and then wear dark stuff on the head.

Note.—This agrees with what is known of the various degrees of initiation among Druzes. (*See* "Syrian Stone Lore," p. 347.)

They observe the two Moslem feasts, and a third special to themselves in spring time, called "Egg Thursday" خميس البيضات

Note.—Perhaps to be compared with the widespread custom of the Pasch eggs or Easter eggs.

They know the signs of the Zodiac and names of certain stars or planets. They believe that war will occur in any country when a comet appears, and that the country towards which its tail points will have abundance.

The informant also states that the Druzes practice circumcision. He gives some information as to their belief in the reincarnation of Adam, which is already well understood from the works of De Sacy and others. He refers to their feasts at the shrine of *El Khudr* and to the lighting of lamps on tombs. They are not particular as to food, and will eat meat

prepared by Christians or Moslems. Their morality is described as good, few women being unchaste, and very few illegitimate births occurring.

They have sacred trees on which rags are tied; and he mentions a holy spring where the sick are said to be cured in the Lebanon. They have many legends of demons and spirits—one Druze stating that he passed by a spring at night and heard cries and found people dancing, who gave him a drum, but disappeared when he repeated the name of God. Some people they believe can talk with spirits. They fear the Ghoul, whom they imagine a furious beast. They dance in honour of Welys and Nebys (Saints and Prophets), but not for the dead. The women dance in a circle alone. The chorus of one song is given thus—

شيل يا جمّال وشيل شيل ومحمل حرير

"Bring forth, O camel driver, bring forth, bring forth the silk Mahmal" (an allusion, perhaps, to the annual sending of the Mahmal to Mecca, though otherwise explained).

Another song runs thus (freely rendered)—

> See her at the well of Taha and give her good-day,
> And if her father will not give her, take her by night and fly.

The men dance by themselves and sing war songs.

Next follows the curious legend that *Belkîs* (the Queen of Sheba) asked Solomon for a jug of water neither from Heaven nor from Earth. He gave her one filled with the sweat of a horse.[1]

The custom of giving the weight of a child's hair when first cut to the poor is noticed.

Note.—This is noticed by Lane, in "Egypt."

They believe in the Evil Eye and wear charms against it. They believe in men being changed to beasts, &c., by enchantment. They turn their gold and silver in their pockets at the new moon. They consider the crow and owl to presage death. It is unlucky to see an old woman first thing in the morning, or to dream of a camel (an instance is given of the latter). The Sheikhs pray over those supposed to be bewitched by the Jân, and charms are worn against such bewitchment. It is irreligious to steal what is placed in a *Makâm*. Eggs are used as a charm on house walls against the Evil Eye, and charms written over doors against the Jân. They have books for the interpreting of dreams.

[1] This is explained by a story given in Landberg's "Proverbes et Dictons," p. 161. The youth who is to marry the riddle-asking princess asks her how he could have drunk water neither from heaven nor from earth—

و شرب مايه لامن ارض ولا من سما

The answer, which she could not discover, was that in the desert he took the sweat from his horse and licked his hand to moisten his mouth.

Personal property in land is inherited, and the Sheikh has no power over such property. The Carmel Druzes say that they came from Aleppo 150 years ago. Some of the Lebanon Sheikhs claim descent from Arab tribes named ركين (*Rakîn*) and خميس (*Khamîs*). Others say they are of Persian descent. They call themselves بني المعروف (*Beni el M'arûf*) and الموحدون "the Unitarians." The better families are of pure race. They all wear the beard long.

As regards language, several colloquial words are given, but these do not seem interesting or peculiar. They do not distinguish easily the Arab gutturals, which are so carefully pronounced by educated Arab scholars.

They are healthy as a rule, suffering, however, from ague, small pox, and sore eyes and fever. They have native doctors, and use medicines, such as mustard for a purgative, poppy as a sedative, and camomile, and they let blood, and use charms written by the Sheikh, against sickness. The old women are clever in making simples of fruit, vegetables, and herbs. The commonly known poisons are preparations of arsenic and mercury. The sick are regarded as bewitched or suffering from the Evil Eye. Plague and scarlet fever are unknown. The *'Akkâls* use prayers, charms, and medicines against disease.

The rotation of crops is to a certain extent understood, and pruning of trees.

The Druzes do not beg from strangers.

As regards dress, the women of the Druzes in the Lebanon are veiled, but not elsewhere.

Note.—I remarked that the Druze women on Carmel were not veiled.

The women wear sometimes a flat silver plate (قرص) on the head. They use Kohl and Henna, but do not paint or tattoo the face.

They do not shave the hair in sign of mourning.

They cultivate silk and keep bees. The Lebanon and Haurân Druzes serve as soldiers.

They will eat all sorts of food, including cats, hyenas, and jackals.

Note.—I have seen Arabs eating a jackal.

They think thyme is good to eat for making men wise. They drink cinnamon water, and the devotees abstain from coffee, from figs, and from grapes. On Fridays the Druzes eat a peculiar dish of wheat and molasses boiled. They are fond of sweets and raisins. They use rosaries, but are said by the informant to do so only as an amusement.

Note.—This I have also heard said of Moslems.

Among themselves they salute by kissing hands, and bow to others with the hand on the breast. They swear by God, *Shaîb* (Jethro), *el Hâdi* (their expected Messiah), and *el Hokmah* ("wisdom").

They lend to each other without interest. They are rarely artizans, generally farmers. They have pet dogs and cats, and a few rich people

have birds in cages. They give human names to such pets (*e.g.*, *Ferha*, a woman's name, given to a goat).

Note.—Many Moslems object to such names for animals.

A few make pottery and silk, or are silversmiths and brass-workers, gunsmiths and carpenters. None are merchants.

Note.—The informant says no one in Syria makes glass, but this is incorrect, as it is made at Hebron.

The house walls are occasionally painted by the women to represent palm trees, birds, &c.

They play cards and listen to stories of *Antar*, *Zir*, and the *Beni Helâl*. The elders are familar with such tales and with stories about the Jân.

An instance is given of a prince wandering in the desert, who reaches a building full of beautiful girls, daughters of the King of the Jân. The earth swallowed him with them, and he was carried to the city of the Jân.

The formula for the commencement of such tales is given. "Once upon a time, it happened, as we will tell to-day—and to-morrow we will sleep—I will tell of troubles and lamentations; of Dibs esh Shadid, the man of Baalbek. It was in the days of one of the kings of old."

The Druze children are said to play quoits, and ball games, seesaw, and with swings, prisoners' base and dancing, also Mankalah (a sort of draughts).

The men are famous *Jerid* players. They hunt and shoot, and make a hiding-place, تقلوم to await the game, of stones and rushes. They hire gipsy perfomers to amuse them. The showmen have bears, monkeys, goats, and apes, which perform.

Note.—I have seen a showman with a performing bear in Syria.

The showman goes to a village to the Sheikh's house and begins to sing and to dance with his animal. He tells his animal to drink in the Sheikh's honour. The snake charmers sell oil to the people as a preventative against snake bite.

The men also play chess, draughts, and *Deris*—a game which the informant afterwards describes.

At birth the children are rubbed with salt and with a powder of *Rihân;* the child is suckled from six to nineteen months.

The Druzes have only one wife each. Their children inherit equally. The families are small. The men marry about 18 to 22, the women at 14 to 17 years of age. Sisters, nieces, and aunts are forbidden as wives. They beat their wives, and, in case of divorce on the fault of the wife, the dower money is paid back to the husband. At the weddings riddles are asked by certain singers called قوالى

Note.—This illustrates the old custom (Judges xiv).

Presents are given by the guests to the bridegroom. The bride rides on a horse in procession round the village. Rice, corn, raisins, and cakes are thrown after her. When she enters the house the bridegroom holds

a sword over her, while the guests fire off guns and dance with swords and *Jerids*. The women make زغليت or shouts of joy. The girls all weep when the bride enters the house.

The funerals are like those of Moslems. The corpse is perfumed. Swords are carrried before it. The coffin is left in the grave—contrary to Moslem custom : it is of wood, and not inscribed. Professional mourners bewail the dead, but not for payment. They wave cloths and handkerchiefs after the coffin like Christians.

Note.—I have seen Moslems doing so near Beit Jibrîn.

The family mourn from seven to forty days. Sheep are killed, and the guests and poor are fed after a funeral. Cairns are raised over the graves.

Mr. Joseph Jabrail then gives various proverbs, some of which are very pithy and characteristic of the East, but many are to be found in Landberg's "Syrian Proverbs." He repeats some of these as in use among other Syrian nationalities :—

من الدلفه لتحت المزراب

"From the gutter under the spout," *i.e.*, "out of the frying pan into the fire."[1]

نُصّ الدرب ولا كلها

"Half the road and not all," which the informant renders, "Better late than never."[2]

"Does the scribe write himself among the wicked," is suggestive of the East.

كل عنزه تتبع قطيعها

"Every goat belongs to her flock," *i.e.*, "Birds of a feather flock together."

"Ask one who knows, and do not forget the Hakîm."

Our informant remarks that they know special names for very few natural objects, *e.g.*, among birds, only the bee-eater, hoopoe, owl, raven, jackdaw, eagle, and a few others, calling all others عصفور "sparrow," when small, or طَير when large.

[1] "Landberg," No. xxi—

هرب من تحت الدلف قعد تحت المزراب

He fled from the gutter and sat under the spout.

[2] "Landberg," No. clxxxiii—

نصف درب ولا كلها

The vulgar pronunciation of *Nusf* is *Nuss*.

Note.—This agrees with my experience ; only conspicuous or dangerous animals are distinguished by the Syrian peasantry. The remark has considerable philological importance, considering how the origin of race is commonly sought in the distribution of names for fauna and flora.

Science is confined to علم النجوم or astrology. Eclipses are said to be due to a dragon (تنين) eating a piece of the sun or moon.

Note.—The common Chinese and Mongol explanation of an eclipse.

The Metâwileh.

The answers begin with a legend of 'Aly descending into a well to fight the Jân, which has no great interest, and continue with another about Muhammad kissing Hasan on the mouth and Hosein on the neck to show that one should die by poison, the other by the sword. The informant gives also the well-known story of Muhammad slaying the Monk Buheirah while drunk. The next story told by the Metâwileh is interesting because it comes from the Apocryphal Gospel of the Infancy (in Arabic, chap. xxxvii), which appears to originate in Persia. It relates that Jesus as a boy was apprenticed to a dyer and dyed all the cloth blue, but gave it to each of the colour he desired. Another, which relates of the weaver who refused to come out to meet Sitti Miriam that he was condemned to be hungry for ever has probably a similar source.

The Metâwileh sing, dance and light lamps at their Makâms. They observe the Moslem feasts. Their Imams are called *Fakih* or persons who can repeat the Korân by heart. They refuse to eat with any not of their own sect, and consider anything touched by an unbeliever impure (instance given). They all observe the Moslem practices and hold the cardinal dogmas.

Note.—The Metâwileh inhabit the country east of Sidon and part of Upper Galilee. They are Shi'ah or Persian Moslems, and all that is noted by Mr. Jabrail agrees with the distinctive practices of the Shi'ahs.

The Metâwileh put bread and water as offerings at the tombs of Sheikhs.

Note.—I have seen such bread offerings at the 'Ain Eyûb, near Khan Minieh.

At the annual feasts they kill sheep and give to the poor, and present cakes to their neighbours' children, and place flowers on the tombs.

Mr. Joseph Jabrail states that they gives names to the days of the week, calling them—

Sunday :	Yôm esh Shems	...	....	Day of the Sun.	
Monday :	„ el Kamr	....	....	„	Moon.
Tuesday :	„ el Marîkh	....	....	„	Mars.
Wednesday :	„ 'Atârûd	....	....	„	Mercury.
Thursday :	„ el Moshtari	....	....	„	Jupiter.
Friday :	„ ez Zohrah	....	....	„	Venus.
Saturday :	„ Zohal	....	....	„	Saturn.

They call these planets the سبع كواكب or "seven stars."

Note.—This is peculiar. In Syria, generally, the days of the week have no names.

Astrology, علم الابراج is studied, and the expression محبوب نجمه "his star is lucky," is common. They say each man's star is over his head in heaven. They know the Pleiades and the Morning Star, and judge the time of night by the position of the former. They believe comets to portend war and plague, and meteors to indicate war. They are circumcised, and have no images or pictures, regarding all such things as wicked. They have the common Moslem beliefs as to the future, and curse Omar and Abu Bekr.

The Metâwileh are distinguished by a little hair on the forehead, and by the ears, shaving the rest of the head. They wear the Shusheh, or tuft. They only wipe or sponge themselves before prayers, and do not wash like the Sunnis. In prayer they do not adopt the second attitude of the Sunnis, with the hands behind the ears. They carry with them certain sacred stones and sacred earth, and keep these treasures in their houses, with their money and valuables to secure a blessing.

On the tenth of Muharram they rub charcoal on their faces and hands, and begin to weep, beat themselves, rend their clothes, and bewail Hasan and Hosein. They knew of Hosein's Tomb as being at Kerbela (here spelt Kermela).

They bear a bad reputation, and a proverb says—

مثل المتوالي الف قلبة ولا غلبه

"Like a Metuali, a thousand wriggling and nothing gained." This is the Christian saying.

They are said not to be strict as to conduct, but illegitimate children are rare.

They tie rags to sacred trees when sick and expect to recover. They believe such trees to be haunted by some Neby. They have a rock sacred to Sheikh Hosein, before which lamps are lighted at night—in a village near Sidon. In another village a very large stone is believed to have been carried by Sittna Fatimah, while pregnant.

Note.—A similar legend attaches to the great stone at Baalbek in the quarry.

Another story follows of a Metuâli boy who saw Sittna Miriam in his dream. She told him where to dig for water. He discovered a spring, to which the sick were afterwards brought to be cured, Christians as well as Metâwileh.

They believe in spirits living in the water and in dark places. A common curse is قرود يضربك "the devil strike you." Other expressions are commonly known, which here follow.

The old women relate stories such as that of Shâtir Hasan, the son of a merchant, who pursued a bird which changed into a girl, and gave her name as Bedr et Temâm, daughter of the King of the Jân. They went to the country of the Jân, where he was recognised as human by his smell, but married the princess.

Note.—A version of the wide-spread story of the swan-maiden.

The Metâwileh dance in honour of their saints, arranging themselves in a circle. Their songs are generally war songs, of which a specimen is given. They have been seen dancing round a tree. They have a story that when the Beni Helâl girls used to dance the circle was as far as from Haifa to the Haurân.

They hang to their necks the خرزة زرقة or "blue bead," as a charm against the evil eye. They have a pond of sacred fish called Birket 'Ain Tûl. They think it unlucky to pay or borrow money in the morning. They hate the owl, but consider serpents lucky.

The observations on land tenure contain nothing new. The Metâwileh say that they came from Kesrwân, a district of Lebanon, but they never lived in cities, being agriculturists.

Generally speaking, they have blue eyes and light hair. They have little hair on their faces, and do not shave the head when young as Sunnis do.

Their language is Arabic, differing somewhat from the Christian dialect. Like other peasants they get confused between the Arabic gutturals, except that they distinguish *Alif* and *'Ain*.

Skin diseases are common among them because of their dirtiness. They trust mainly in their sheikhs to cure disease. They apply camomile externally for rheumatism, and use convolvulus as a purgative.

A charm against fever for a boy called Abdallah is given—

توكلت على الله	اخرمنى يا حمي
ابن حسين	من عبد الله

"I have rested upon God,
Away from me, O fever,
From Abdallah,
Son of Hosein."

This was kept in a leather purse.

They have a few sayings about plants and flowers, as when the *Kadib er Reii* appears the fellah knows winter is coming (it flowers in September). They say that on the leaves of the sycamore is written "he who falls hence shall never get up again." The infusion of لسان الثور ("bull's tongue," a plant), is good for a cough.

Among the Imams some called *Seiyâd* سيّاد who claim descent from 'Ali, wear green turbans; the rest of the Metâwileh wear white. The rosaries of the Metâwileh have some religious words on them. They practice *Kheirah*, or "choice," by dividing the beads and counting whether odd or even to decide their action. (Instance given where the question was as to whether a medicine was likely to do good.)

The women dance and sing, the men play Mankalah and draughts, also the game *Derîs*, which is played by two, each with nine seeds of a colour. The game consists in placing the seeds over numbered places in consecutive rows.

Note.—Like our game called "go-bang."

The dowry among the Metâwileh is not returned when the wife is divorced. They say—

اذ المراه زنت حقها لا يرني

"If the woman has sinned yet her right does not sin." Some marriage customs of interest follow. The friends of the bridegroom after feasting go to demand the bride. Her people bring a large stone, and if his friends can lift it, the bride is allowed to go with them. The bride is pelted as usual, and is carried into the house and a sword held over her. The bridegroom draws a sword or stick over her. Second, and even third or fourth marriages, are said to be allowed.

Note.—I think the question may have been misunderstood.

They wash the dead carefully, pare and clean the nails, dress the body, and place charms upon it. Before burial witnesses are brought, and if they say the man was a good man and charitable, this is written on palm leaves buried in the grave. The corpse is perfumed with henna. The procession halts thrice on its way to the grave. The coffin is not left in the grave. Prayers are written on the shroud.

Mr. J. Jibrail gives a sketch of a tomb with the text, "In the name of God the merciful, the pitiful. Has been carried to the mercy of the Most High Hasan Ibn Aly Ahmad, in the year 1200 of the Muhammedans." The mourners eat bread at the grave, and make a feast for the poor. Flowers are grown in sand on the grave and watered.

Several questions have the same answers as among the Druzes. A few proverbs follow:—

"The grasshopper asked for food of the ant." "What were you doing in the summer said the ant." "I was making verses said the grasshopper."

"He comes with one hand in front and one behind."

من لا يخاف من الله خاف منه

"Fear him who does not fear God."

حبل النفاق قصير

"The rope of hypocrisy is short."

الذى ياكل العصى موش مثل الذى بيعدّها

"He who gets the stick is not like him who counts it."
See for this proverb Landberg No. cxvii.

يلّي ياكل العصي مُش متل يلّي بعدّها

The meaning of one of the others is obscure.

تراب النجوره يطمها

Said to mean "I have enough for use," lit., "the mud in the hollow suffices."

واحد ايده في النارووحد في مَيّ

"One hand in the fire and one in the water."

The Metâwileh say the world is flat, and no one knows where the sun goes when it sets. The explanation of earthquake is the common Moslem idea of the bull supporting the earth, who trembles when God looks at him. A fish, حوت swallows the sun or moon during an eclipse.

The tambourine, lute, harp, and, according to Mr. Jibrail, the bagpipe, are used by the Metâwileh.

The Seiyids among them claim descent from Hasan and Hosein, and have a right to a tenth of the lands, money, cattle, &c. They own lands also in Paradise and will sell to others. As an instance, a man bought from a Seiyid two yards of Paradise for 500 piastres (£4), but, being poor, wished to have his money back. The Seiyid said the lands of Paradise were not recoverable.

If a woman of the Metâwileh to whom you call, answers *N'am* ("yes") she becomes your wife. The common answer, therefore, is شو بوك "What do you want?" It is sinful for a Metuâli to be without a wife, and he hires one for a month or two if he has none.

Note.—This connects them with Persia where even the Nestorian Christians make temporary marriages.

The story of a dutiful son of the widow who fell short because he failed to get a new husband for his mother follows.

They say if a girl passes under a rainbow she is changed to a boy, and *vice versâ*. This is also given as a saying of the Bedu. They hang blue glass and pieces of bone to the necks of animals as a defence against the evil eye. The women are specially careful not to show their hair.

Note.—Some of these customs approach to those of the Oriental Jews.

The Bedu.

These answers translated by Captain Mantell from the Arabic, contain fewer points of interest, as the informant has evidently not lived among the nomads of the desert, and what he says refer rather to the Fellahin.

A story of Iskander is given. He used to slay the barbers who shaved his head to preserve the secret of his ram's horns. One barber whispered the secret to a well which went on repeating "Iskander has two horns," اسكندر له قرنان

Note.—Compare the story of Midas which is known to the Kirghiz Tartars.

When a man dies his star falls from heaven. The Arab ordeal by hot water is noticed with another ordeal of standing in a circle drawn round an ant hill. The accused say, "By the truth of the stick (العود) and by the Lord worshipped in the circle of Solomon."

The story of change of sex under the rainbow (قوس القزح or قوس السحاب) is repeated.

Several other proverbs are given—

وجه تعرفه ولا وجه تتعرف به

"Know the face and be not known by the face."

رغيف برغيف ولا تخل جارك جوعان

"Loaf for loaf, and do not leave your neighbour hungry."

حبل الكذب قصير

Note.—Landberg gives (cxviii)

الرغيف برغيف ولا ببات جارك جوعان

"The rope of lies is short."

بين الحقّ والبطل اربع أصابع

"Between truth and error four fingers," said to mean the breadth from the eye to the ear.

The Christians.

The answers are somewhat meagre in this section, yet contain points of interest such as the curious legend of Noah gathering the animals to the ark by the sound of the *nakûs* or wooden board used as a bell, and of the cave covered with inscriptions where Daniel once lived. Relics appear to be used, especially bones of St. Antony. New clothes are bought at Easter (a custom in Antioch in the 4th century according to St. Chrysostom). The Makâm of Seiyida el Muntarah has walis which sweat, and this moisture cures the sick. The crow, owl, camel, and wolf are considered unlucky by the Christians. Blue beads are kept with money for luck. Those supposed to be possessed by the devil are bound and kept in churches. Before Easter a child is taken in a coffin round the village to represent the death of Christ; but the Italian representation of the "manger" at Christmas is unknown. Bonfires are lighted at the time of the feast of Holy Cross.

Some Christians have light hair and eyes, which is popularly ascribed to Crusading lineage (no doubt it represents Aryan blood). The priests are supposed to be able to heal the sick by medicines and by written amulets.

The ancient idea that various kinds of food affect the intellect survives among Christians as well as among Moslems. Plain food is thought to improve the memory. Fish is said to weaken the body.

Glass or pottery jars are placed over the door of a house. The cross is marked on the door. Trees and birds are painted on the walls.

At birth a Christian child is rubbed with salt and with oil, and charms hung to its neck (just as in Antioch in the 4th century). The ring is used as well as the crown in marriage both by Greeks and (apparently) by Maronites. The old custom of fighting for the bride survives, and is said to lead sometimes to serious wounds, and even to death of her relatives. The bridegroom rides round the village, and is pelted by the women with cakes, grain, and scent. The old customs seem to be dying out, but the bride is said still to receive a piece of dough which she sticks on the door of the house.

At a funeral hired mourners are still engaged (as in the middle ages), and cloths are waved after the bier. The relatives rend their clothes at the grave, and visit the grave every day for a week (probably a survival of the old idea that the soul haunted the tomb for some time after death).

The belief in magic survives among the Christians, and their ideas as to astronomy are very ancient. They believe the world to be disc-shaped, and they beat drums and fire guns at the time of an eclipse to frighten the dragon who is swallowing the sun or moon.

This is but a *resumé* of the most remarkable points noted. Much valuable information as to peculiar words and expressions, and articles of dress, furniture, &c., is given, with songs and legends, some of which are

already well known; but there are questions concerning which further explanation is very desirable.

Biblical Illustrations.

The following Biblical questions are illustrated by these replies:—

1. Worship of the calf and of trees.
2. Forbidden food.
3. Rubbing children with salt.
4. Weighing the hair when cut.
5. Riddles asked at weddings.
6. Hired mourners at funerals.
7. Rending the clothes.
8. Certain proverbs mentioned in the Bible.
9. The use of amulets.
10. Crowns worn by brides.
11. "The corner of the field" left unreaped.

These are, in some cases, not well-known customs as survivals in Syria, and it seems probable that many other interesting notes may be collected by the same method. There was nothing in the questions to lead to the recovery of such illustrations of the Bible in the form of leading questions.

C. R. Conder.

NOTES BY MAJOR CONDER, D.C.L., R.E.

I.

Palestine Peasant Language.

In "Tent Work in Palestine" I called attention to the importance of studying the local dialects in Palestine, which preserve much that is archaic and which has been lost in the literary language. A good many further notes have accumulated in my hands since then, and a new and most interesting work has been published by C. Landberg, a Swedish scholar, who has given special study to the subject, and whose first volume appeared at Leyden in 1883.

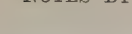
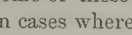
The words commonly used by the Palestine peasantry, and not found in standard dictionaries (such as those of Lane and Freytag), are in many cases the same words used in the Bible or on the Assyrian monuments. Some of these I have noticed previously, others are pointed out by Landberg in his grammatical study of the dialects. The contempt with which the early Arab authors and grammarians regarded the لسان العامّة or speech of the common people (עם ה ארץ), has caused such dialects

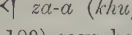
to be much neglected by scholars of Semitic languages; and the study is indeed impossible for any student unless he has had the opportunity of living for a good many years among the peasantry of the country.

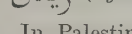
An instance of the way in which dictionaries may mislead is found in Professor Palmer's translation of the name تلّ الحامي قرصه—*Tell el Hâmi Kurseh*, "mound of him who defends the loaf." This is correct from a literary point of view, but makes no good sense. The peasants, however, say حاميه for "heater" (*see* Landberg, p. 182), and the true meaning appears to be "mound of loaf baker." Words used by the peasantry seem in some cases to have been unknown to Professor Palmer in translating the Survey nomenclature, though he possessed considerable knowledge of the dialect, such as طرش "a herd," درس "an olive mill," لطّون (for طون) "a kiln," بيارة "a garden with a well," ساري p.n. "affable," بدّ "a millstone," غفر "a village watchman," عراق "cliff" and "cavern," بلوع "a pond," عزبه "a summer hut," عريس "bridegroom" (not "bride"), صرار "pebbles," سيارة "a stone heap," شقيف "a cliff," خشم "a promontory," سمورة a kind of "acacia," هَوَا "a gorge," باطن "a knoll" (Palmer renders it quite incorrectly "channel"), خرزه "well parapet," قصر "tower" ("palace," among Arabs), مطبع "a bog," نزله "a settlement" (or hamlet), شام for شمال "north," فِرّد "a quail," بصيل "narcissus," ساده "hill," شقرق "roller" (bird), حرش "a wood," حبس "hermit's cell," حفيره "water pit," هدهد "hoopoe," ناموس "tomb" (or ناوس more correctly), صنوبر "the pine tree" (not "Cypress"), عرم "a heap of corn," صربوط "a pillar," دمّ (for دم) "blood," صدر "a broad path," قود "a sheep walk," منقوش "speckled," ممات "death," خفّ "dripping." In most of these cases the standard dictionaries give no assistance, and—as also with many other words—no translation can be considered of any value except that which is founded on personal inquiry from natives made on the spot.

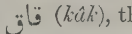
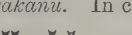
Examples of the value of such study are afforded by the peasant names for birds in Palestine, which in some cases serve, I find, to explain the names of birds mentioned in Assyrian monumental lists, which have presented difficulties to scholars (*see* Rev. W. Houghton's valuable paper, "Trans. Soc. Bib. Arch.," viii, 1, published in 1884). In Palestine, Mr. G. Armstrong made an interesting collection of birds (*see* P. E. F. *Quarterly Statement*, October, 1876), including 60 species, and in all cases

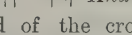
where it was possible to obtain certainty I took down the name from the peasantry. Some of these names are the same apparently as those used in Assyrian, in cases where the dictionaries give us no help.

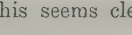
 *za-a* (*khu*) is a "black screaming bird," which Mr. Houghton (p. 109) says he cannot identify. It appears to be the Arabic زاغ (*zâgh*) Pl. زيغان (*zîghân*), which Freytag states to be a Persian word for a "crow." In Palestine, the grey hooded crow is so called as distinguished from قاق (*kâk*), the black crow, which is apparently the Assyrian  *kakanu*. In classic language we find قيق and قاق for crow.

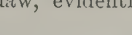
 *Kha-akh* (*khu*) is said by the same authority to be a bluish bird of the crow family (pp. 61 and 82), but not further identified. This seems clearly to indicate the Syrian word قعح (*k'ah*) for the jackdaw, evidently, like the preceding word, taken from its "caw."

 *khu-u-ku*, is the cookoo in Assyrian. In Palestine this bird is called *ku-ku*, قوقو and *wakûk* وقوق.

 *ca-ku-u*, or *gu-ku-u* in Assyrian, is the name for a kind of owl, which is otherwise called  *ka-du-u*. The latter name, as Mr. Houghton points out (p. 67), appears to be the Aramaic קַדְיָא *kadya*, for an owl. The former name is apparently the قوقا *kûka*, of the Palestine peasantry for the little owl (otherwise بومة *bûmeh*), as contrasted with the larger horned owl which is called *Duwa* (دوا).

 *si-nun-tu*, is an Assyrian name for the swallow, which is the Talmudic סְנוּנִיתָא *senunitha*. In Syria the word سنونو *sinunu*, is still applied to the swallow.

 *kha-tsi-ba-u*, is another Assyrian name for the swallow. This seems to be clearly the Arabic قطّاف *kuttâf*, for the "swallow," which is also used by the Palestine peasantry.

 *la-ka-la-ka*, for the stork, is the Arabic لقلق *lukluk*. This is one of the names of the stork in Palestine, though it is, perhaps, more frequently called *abu-S'aîd*, "Father of Good Luck," because it appears in the spring. I have, however, also heard it called حاجّ لقلق *Hajj Luglug*, or the "Stork Pilgrim."

In these words the Fellah dialect appears to be nearer to Assyrian than to Hebrew. The Hebrew words in the Bible for owl, stork, swallow, &c., are quite different to those above noted. On the other hand, the name of a species of deer mentioned in the Bible is known both to the

Fellahîn and also to the Arabs beyond Jordan. The יַחְמוּר or *Yakhmor*, of the Bible (Deut. xiv, 5 ; 1 Kings v, 3) is the English roebuck, as we discovered in 1872. It lives on Carmel, and is called يحمور *yahmûr*, by the peasantry. The Arabs call it حمور *hamûr*.

I have previously pointed out that the geographical nomenclature of Palestine preserves that of the Old Testament (P. E. F., *Quarterly Statement*, July, 1876, p. 132), and retains also Aramaic words, such as טִירָה (طيرة), for a "fenced city," and בִּירָה (بيرة), for a "fortress" (1 Chron. vi, 39 ; Neh. i, 1), to which I may add حِرش (Hirsh), for a "wood," still applying to the great wood south of *es Salt*, and representing the Hebrew חָרֹשׁ *choresh*, a "wood." The words سِدّ *sidd*, and سادة *sâdeh*, applied to cliffs, or hill ridges, in Palestine, also represent the Assyrian 𒁕 *sadu*, "mountain."

The Aramaic word דִּדְבָאוֹת "watch-towers," as I have previously pointed out, survives in the Fellah ديدبة applied to ruins of a "watch-tower" on a high hill. The word مطبع for a "bog" also retains the meaning of the Hebrew root טָבַע "to sink," as in mud (Psalm ix, 16 ; lxix, 3, 15 ; Jer. xxxviii, 6 ; Lam. ii, 9). I have mentioned a good many other cases in the Memoir nomenclature, and in these cases Professor Palmer has usually adopted my comparison.

In agricultural terms, as has long since been pointed out, the same archaism is observable, as in جُرن *jurn*, the common peasant word for a "threshing floor," which is the Hebrew גֹּרֶן *goran* (Ruth iii, 2 ; Judges vi, 37 ; Num. xviii, 30 ; Isaiah xxi, 10) ; in modern Arabic the word is used only for a "trough," and is so understood by townsmen in Syria. The threshing sledge also (نورج *nûrej*, in common Arabic) is called מוּרָג *mûrej*, by the peasantry, thus reproducing the Hebrew *Morag*, for the same instrument (Isaiah xli, 15 ; 2 Sam. xxiv, 22).

The same archaism is also sometimes observable in grammatical forms. Thus the peasantry use نحنا *nahna*, instead of نحن *nahn*, in both feminine and masculine, which approaches the Hebrew אנחנו and נחנו, and the Aramaic אנחנא (Dan. iii, 16, 17 ; Ezra iv, 16). They do not use the old Hebrew אנכי for the singular, however, but the Aramaic אנא (انا)—other common grammatical expressions also approach more closely to the Aramaic than to any other Semitic language, as, for instance, the common word هيك *hayk*, "thus," which may be compared with the Aramaic הֵיךְ *haik*, "how" (Dan. x, 17 ; 1 Chr. xiii, 12), also in Samaritan הך

which in Hebrew is אִיךְ. The word ايمتا *aimata*, is also commonly used for "when," being the Aramaic אֵימָתַי.

Some of the common peasant confusions between certain letters, and the peasant pronunciation of others show the same connection. Thus the Galileans in the Talmudic age confused א and ע (Tal Bab Erubin, 53B) as the peasant says قعق for قاق and, again, ע with ח, as the peasant says معها *mahha*, "with her," for معها *m'aha*. The pronunciation of the ذ is hardly ever attempted by the peasants, who say either د or ز. Thus for هذا *hadha*, "this," we find that in various parts of Palestine, and in different grades of society, the pronunciation is *hada*, or *heida*, or *haza*. In words where the Hebrew *Zain* is represented by the Arabic *dhal* the pronunciation appears to be generally a *Z*, as in the older language, *e.g.*, اخذ *akhudh*, pronounced *akhuz*, as in the Hebrew אָחַז "he took."

In the same way ت which, like ذ is not a letter of the early Semitic alphabet, is not pronounced by the peasantry; ثلاثا *thalâtha*, is the proper pronunciation of the word "three," but in Syria it is pronounced either *talâta* or *salâsa*, the latter being close to the Hebrew שָׁלֹשׁ "three." The letter ט which is absent from the Moabite Stone and from the Siloam inscription (though found early in Phœnician) is properly the Arabic ط but the peasantry in Palestine not unfrequently confuse this with ت the Hebrew ת, as for instance, in the words طنّور and تلق The pronunciation is by no means clear in this case, or in the case of ص and س which are similarly confused, not merely in the writing of uneducated natives, but also in actual pronunciation.

The peasantry use the word نحوي *nahwi*, of correct speech (in grammar نحو *nahu*, means "etymology"), and speak of those who speak in correct manner as نحويين *nahwiyîn*. They are themselves innocent of any knowledge of the rules of grammar found in books, being unable to read. Their pronunciation is much broader and more vigorous than that of the literary language, or than that of the townsmen. Thus the vulgar pronunciation of ق as *hamza*, so usual in the towns, is not usual in the country, where the sounds *k* and hard *g* stand for this letter. It must be allowed that what the language of books and of schoolmasters may have gained in elegance it has lost in pith and epigrammatic force, as compared with that of the peasantry.

The literary language was a result of the adoption of the Moslem faith. The Korân language was the Arabic of the Hejâz, just as the early Moslem script, which superseded the Syrian alphabets, was the writing used in the Hejâz. The admiration for their sacred work is expressed by the Arab author in the words—

اشرف اللغات لغة النبيّ

"The best of words is the word of the Prophet," and hence the Korân grammar and vocabulary became the standards, and remain the Moslem standard of language, though Christian grammarians in Syria never fail to point out that the vulgarisms of Arabia were thereby as much disseminated as were the classic words of Arabic.

El Mukaddasi (as quoted by Landberg) in the tenth century, says—

لا احسن لسانا من اهل بغداد ولا اوحش من لسان صيدا

"The people of Baghdad speak the best, and those of Saida (Sidon) the most barbarously."

His standard was the language which the great grammarians of Baghdad had formed during the palmy days of the Abbas dynasty; while the tongue of Sidon, which he so much despised, probably still retained traces of its Phœnician origin, which the modern philologist would regard as highly important.

The peasant dialects differ considerably in different parts of Palestine, and even in every village—as is usually found the case among illiterate populations. The townsman's pronunciation and vocabulary differs from that of the peasant, and the vocabulary and pronunciation of the desert Arab is again so different that townsmen cannot understand him. Nevertheless, many phrases used by these latter are admired by educated natives, because they approach nearer to classical Arabic, and naturally so, because some of the Eastern tribes are descendants of inhabitants of the Hejâz, who, in some cases (*e.g.*, the 'Adwân), only left Arabia some two centuries ago.

The importance of studying the peasant dialects is therefore very great; and much that the student of the literary tongue will not find in even the most celebrated dictionaries, may be studied among Fellahîn, and Arabs of the desert; just as in our own country the philologist traces the survival, among the peasantry, of ancient words and phrases which have long ago passed out of the ordinary English tongue. For this reason the work of Mr. C. Landberg, who has been almost the first to study this question on the spot with adequate grammatical and philological attainments, promises to be of great interest. In 1883 he published the first volume of his "Proverbes et Dictons de la Syrie," including 200 native

proverbs, from the vicinity of Sidon ; and in four more volumes he hopes to treat of all Syria, from Aleppo to Jerusalem, and including the Arab tribes east of Jordan.

The proverbs themselves are of great interest.[1] They show us every side of the peasant character. On the one hand his coarseness, his admiration of the clever liar, his abject submission to tyranny, his hopelessness and cynicism ; but on the other hand also his patience, his wisdom, his compassion for the poor, his high idea of the duties of a neighbour, and his religious faith. The explanations of the proverbs are equally valuable, being in the peasant dialect ; but many of these are taken from Christian sources, and in some cases the real meaning of the proverb itself is not seen.[2] As an instance I would note No. CII—

بوس الايادي ضحك على اللحى

"Kiss the hands laugh at the beards."

The meaning is perceived by Mr. Landberg, but not clearly explained by the native. In Syria it is considered disgraceful to allow the hand to be kissed. Only the Christian priests allow such a reverence, and the natives laugh at them, and at anyone who allows his hand to be kissed, زي الخوري "like the curé," or مثل القسيس "like the priest." Travellers who do not know this, fail to draw away the hand when a native wishes to kiss it, and are consequently laughed at behind their backs—which is the explanation given to Landberg. A Moslem would have reminded him of the ordinary comparison, as to which the Christian was silent.

The confusions between various letters, and the variations of the short vowel sounds, noted by Landberg, are those which the experience of the survey party in collecting nomenclature, and in the daily conversations of six years, made very familiar to me. They are important for comparative purposes, and some have been mentioned already.

[1] They often give words otherwise unknown to scholars of the literary language, *e.g.* (No. C) :—

المداومة تقطع خرزة البير

"Perseverance cuts the well wall." Here the word خرزة is seen to mean the round masonry wall of the well. Prof. Palmer renders it "sewing skins."

[2] Another curious mistake (p. 49) is the translation of *nisnás* نسناس "monkeys." There are no monkeys in Palestine, but the *nims* نمس or short-legged ichneumon is so called by the peasantry (*Herpestés Ichneumon*).

ا = ع = ء ز = س = ص

ت = ط = ذ = د ط = ظ = ض = د

ح = ع ض = ث = ت = ط

د = ذ = ض = ت ض = د = ظ

ر = ل غ = ق

ز = ذ ر = ن = ل

س = ش = ص = ث م = ن

In addition to which ي is interchangeable at times with و as in جِديعان for جُوعان (*nahwi* جَوْعان). The formation of diminutives by inserting *r*, and the quadiliterals formed by inserting *n* or *m* into the root, and the frequent use of the *imâla* or *ei* sound for the *alif* are also interesting features of the peasant dialect.

The language is singularly free from foreign words, considering how numerous are the foreign influences. A few Italian words[1] have been brought by traders, and government terms are often Turkish, as are even some of the names for articles of furniture and the like. Persian words also occur, but more particularly among the upper classes. The Fellah seems stolidly to resist all such innovation.

On the other hand, the peasant words, which Mr. Landberg has so carefully studied, are often comparable with Hebrew, Aramaic, and Syriac, and in some instances serve to explain exactly terms which are used in the Old Testament. The following are examples of some interest. In some cases Mr. Landberg has not given a reference to the older languages.

بيّن *Beiyen* Fellah, "he saw;" Heb. בִּין "he perceived."

لغز *loghz* F., "he murmured;" Heb. לָעַז (Psalm cxiv, 1), of a strange language.

نضح *naḍaḥ* F., "it was greasy;" Heb. נֹצָה "juice," in Isaiah lxiii, 3–6.

ايد *âid* F., "hand;" Aramaic אִיד "hand."

[1] These Italian words belong to the old Lingua Franca of commerce. *Bordugán* "orange" (Portugallo), and *Manjerîa* "food" (mangiare "to eat"), are instances, and the older *Funduk* (*see* "Syrian Stone Lore," p. 451; Landberg (p. 111) derives *suttif* (ستّف) from the Italian *stirare*, meaning to "pile up." These words belong, however, rather to the coast towns than to the country.

فرد *ferd* F., "single, "separate;" Heb. פָּרַד "he separated."

سكّر *sekker* F., "he shut; "Heb. סגַר and סָגַר "he shut."

تعنّج *t'annij* F., "he enticed;" Heb. עָנַג "he delighted."

بائرة *bâr-ah* F., "a maiden;" Heb. בָּרָה (Cant. vi, 9, 10).

هتّ *hutt* F., "he worried;" הָתַת (*cf.* Psalm lxii, 3), "How long will ye worry a man?"

مايه *mâya* F., "water;" Heb. מֵאָה

كرز *kiriz* F., "he proclaimed," is said to be an Aryan word. It occurs in Daniel v, 29 כְּרַז, and is used in Syriac.

مهبول *mahbûl* F., "idiot;" Heb. הָבֶל "obscurity" (Eccles. vi, 4; xi, 8), the *mahbûl* is a person of "darkened" intellect.

The work in question contains many interesting statements as to peasant customs, such as that of placing a beetle (خُنفس) in a box round a child's neck to ward off the evil eye—clearly a survival of the old scarabeus charm used by Assyrians, and Phœnicians, and Etruscans, as well as by Egyptians. It is remarkable, however, that only one fairy story is given. Such stories are common in the desert, and are read from books by the Syrian upper classes, but my experience led me to think that few, if any, are current among the Fellahîn. That given by Mr. Landberg is probably of Persian origin, and recalls the European tale of the "travelling companion." There are interesting notes, on the other hand, of the survival of the *Ashera* worship of the Canaanites at Afka and elsewhere in Palestine.

So numerous are the Syrian proverbs that even the 200 given in this volume by no means exhaust them. Many recently received by the P. E. Fund are not enumerated. Proverbs are mentioned in the Old Testament as well as in the New, and some of these have survived among the peasantry. Thus, in Ezekiel xvi, 44, is mentioned a proverb (مَثَل = משל) "the daughter is like her mother," which is now

تِطلَع البنت لأمّها

"The daughter springs from her mother."

The proverb in Ezek. xviii, 2, Jer. xxxi, 29, "The fathers have eaten sour grapes, and the childrens' teeth are set on edge," also occurs.

البيّات ياكلون حُصرم والأولاد يضرسون

The explanation is very remarkable, since it attributes leprosy to neglect of the laws of Levit. xv, 33.

The New Testament maxims, "Judge not," "The mote and the beam," "Measure for measure," also occur in Palestine. This might be thought due to Christian influence, were not such sayings of great antiquity.

The general impression resulting from such study is that the Fellah language is much more a survival of the old Syriac and of the Aramaic spoken in the time of Christ in Palestine, than it is a corruption of the language of the Arabs of Muhammad's days. It is intimately connected with the old speech which we can trace to 1600 B.C. on Egyptian monuments, as spoken in Palestine before the Hebrews arrived with Joshua, and also to the language of Phœnician inscriptions, of the Moabite Stone, and of the Siloam text. Aramaic was still the language of the Rabbis in the 4th century, and Jerome was able before the Moslem Conquest to study in Palestine what he calls "the Canaanite language." (Comm. on Isaiah xix, 18). Cyril also knew it as the common speech of Palestine (*see* "Syrian Stone Lore," p. 314), before the Arabs under Omar arrived.

II.

Phœnician Notes.

Of all the early Semitic peoples, known to us from the monuments, none were nearer to the Hebrews than their immediate neighbours and allies the Phœnicians. It is true that Phœnician population does not appear to have been purely Semitic, for there was, at least among the lower class, an element of population like that usually called Akkadian in Chaldea, and akin to the Hittites in northern Syria; but the kings who have left us religious and funerary texts, wrote in a language closely allied to Hebrew, and in a character closely similar to that of the Moabite Stone, and of the Siloam inscription. I have endeavoured to show (*Quarterly Statement*, January, 1889, p. 21) that the Calendar of Phœnicia was probably the same as the old Hebrew Calendar before the Captivity, which differed from that of the Assyrians; and in many other respects the Phœnician monuments throw light on the social history of the Hebrews, before the conquest of Jerusalem by Nebuchadnezzar.

The Assyrian monuments often present us with notes which show that the differences between the languages of Phœnicia and Chaldea were noted by the writers of Cuneiform. Allusions occur to the "Speech of the western country," and names of gods are given as peculiar to the Phœnicians. Among these *Astaru* is equated with the Akkadian goddess Istar (*see* "Proc. Bib. Arch. Soc.," March, 1889), and gives a form closely approaching the *Astar* of the Moabite Stone, which is not of necessity a masculine noun, because it differs from the Hebrew feminine form

Ashtoreth. Another Phœnician deity, *Dadu*, mentioned in the same list, is perhaps the *Dodo*, who appears, according to Professors Smend and Socin, on the Moabite Stone (line 12) :

"I brought back thence (from Ataroth in Moab) the altar of Dodo."

A third Phœnician deity in this Cuneiform list is *Malakhum*, whose name Mr. Pinches compares with that of Milcom (the ח and כ being frequently interchangeable) : Milcom, or Moloch, being a god of the Ammonites (1 Kings xi, 5, 33 ; 2 Kings xxiii, 13), as well as of the Phœnicians.

The monuments of Phœnicia are, as a rule, not of very high antiquity, and the use of alphabetic writing itself shows that they are later than the days when hieroglyphics were used in northern Syria for monumental texts. Perhaps the oldest is the much-decayed tombstone of Jehumelek recovered at Gebal, with a bas-relief representing the king adoring Ashtoreth, and generally supposed to date about the 6th century B.C. It is interesting to note that on this monument the common people are described by the same expression, עם ארץ,[1] which is used in the Bible (Deut. xxviii, 10) of the non-Israelites ; and that a brazen altar was dedicated by Jehumelek to Baalath, recalling Solomon's altar of the same metal.

The celebrated sarcophagus of Eshmunazar, King of Sidon, belongs to a somewhat later period, and has even been supposed later than the time of Alexander the Great. At this time Dora Joppa and the plain of Sharon were claimed as recent conquests of the Sidonians, but the text is principally remarkable for its reference to the Phœnician beliefs as to existence after death. The dead monarch curses those who may disturb his bones, and wishes that they may have "no place of rest among the shades."

אל יכו לם משכב את רפאם

The word used (*Repham*) is the same found in the Bible (Isaiah xiv, 10 ; xxvi, 14, 19) for the *manes*, rendered "deceased," or "shades," in the Revised Version.

The position of women in Phœnicia is illustrated by another text from Cyprus, which was erected by a princess in honour of "her lady Ashtorth," and such votive stones receive on other texts the name מצבה, which is that used in the Bible for the Canaanite "pillars" (of 2 Sam. xviii, 18 ; 2 Kings iii, 2, &c., &c.) ; answering to the Arab *Nusb*, a menhir erected in honour of a deity. In another text from Cyprus we find the dignity of "Judge" השפט mentioned by the same word used of the Hebrew Judges ; and the "Scribes" ספרם are noticed in another, in which also we learn that the Phœnician temples had veils like that of

[1] Also used in the Mishnah (Perki Aboth II, 5) where R. Gamaliel says "No common man can be a saint."

Jerusalem; while the כלבם of a temple text from Larnaca are the same devotees mentioned with abhorrence in Deut. xxiii, 19.

Milcom, the Ammonite deity, was also worshipped in Cyprus, as we learn from the famous Phœnician-Cypriote inscription of Idalia, where his name in Cypriote is spelt *Mi-le-ko-ne*.

The well-known Marseilles tablet shows us how completely the Phœnician priesthood was organised, demanding regulated fees for all its duties, whether of sacrifice, or as diviners or augurs; the payment being in coins of gold and silver not in kind; and similar records of fees have been found at Carthage.

Not only bulls, sheep, and goats were offered, but oil or butter even was accepted from the poor, and boughs of fruit trees were hung in the temples. The names for the coins or weights used are the same which occur in the Bible and in the Mishnah.

The "hand" which appears on the Phœnician tombstones probably explains the meaning of the term "Absolom's hand" (2 Sam. xviii, 18), used for the monument which he is said to have erected during his lifetime as a memorial. These votive stones have been found in great numbers at Carthage, addressed to deities "because they heard my voice and blessed me," as the inscription usually ends. Some were erected by women as well as by men.

Although the evidence of the Phœnician texts does not carry back their civilisation earlier than the age of the Hebrew monarchies, the bas-reliefs of Egypt show us that it existed even as early as 1600 B.C., or before the Exodus.

Palestine, according to these monuments, was occupied by a mixed population, Semitic and Turanian, which lived in cities, cultivated corn, made wine and oil, had war chariots and fortress walls, was rich in gold and silver, used ivory, precious woods, ebony, and bronze. The Akkadian texts carry back the discovery of bronze to an even earlier age, and the picture of Canaanite civilisation, which we find in Joshua, Judges, and Samuel, is most completely in accord with what is related on the monuments of the trade and wealth of Palestine. Nor was this due only to the influence of Mesopotamia, though the Tell Amarna texts show us close relations between Egypt and the East as early as 1450 B.C. It was a native civilisation of the Hittites, Amorites, and Phœnicians, and it had been spread to Athens and Corinth probably by 1200 B.C.

There is, however, another very interesting result of monumental study in Palestine which is worthy of notice, namely the non-appearance in the Holy Land of those remains of idolatry which are discovered in the immediately surrounding regions.

Northern Syria and Phœnicia have yielded rich collections of statues, amulets, and bas-reliefs, which present figures of gods and demons; but none such have been found in Palestine. The most southerly monument of the kind (as yet figured) is that which was unearthed at Damascus by Sir C. W. Wilson, though at Gaza terra cottas have been discovered, and gigantic statues of Greek and Roman times in Philistia. The seals as yet

found, which are undoubtedly of Hebrew origin, bear names only, without figures, and the dolmens and standing stones which are so numerous beyond Jordan are not found in Judea or Samaria. Negative evidence is not, it is true, very strong, but it is remarkable that carved figures on rocks have never been discovered as yet south of Kana, near Tyre; and it may perhaps be inferred that the reason is that the injunctions of the Book of Deuteronomy were carried out, and that the idols of the Canaanites were destroyed by the Kings of Judah, as described in the Book of Kings.

III.

Hittite Monuments.

Near Henâwei, S.E. of Tyre, in Wady el 'Akkâb, there is a group of 15 figures—a deity and 14 worshippers. The men are clothed in short dresses. This monument I have never been able to visit, as I was not in the field when this district was surveyed. It is described by M. Guerin. The fact of the short dress and belts to the figures suggests that it may be of the same class with the so-called "Hittite" processional subjects of Cappadocia. It is said to be much decayed. Exploration might result in the discovery of hieroglyphics.

IV.

The South Wall of Jerusalem.

In the absence of excavation between the south-west scarp and the Ophel wall, every writer has a right to his own opinion as to the line of this wall. One reason, however, why I think that the line proposed by Mr. St. Clair runs too far north is that there was probably no change between the time of Nehemiah and that of Josephus, whose account is deserving of respect. Josephus says (5 Wars, iv, 2): "after that it went southwards (*πρὸς νότον*), having its bending above (*υπερ*), the fountain Siloam, where it bends again towards the east (*πρὸς ανατολην*), at Solomon's Pool, and reaches as far as a certain place which they called Ophlas, where it joined the eastern cloister of the Temple."

I think the line should run therefore not far from Siloam. This passage identifies pretty clearly the south-east corner of Herod's Temple with the south-east angle of the Haram. Solomon's Pool may be Enrogel (the Virgin's Fountain).

V.

Notes on Nomenclature.

It might appear from the "Memoirs" that certain places mentioned by M. Guerin are overlooked by the English surveyors, and the following notes seem necessary in explanation. I have looked into all the cases mentioned in the "Memoirs."

Vol. i, page 353. *Tennameh* of Guerin is the *Tinâny* of the Survey—a name carefully ascertained.

Vol. ii, page 12. *Dreimeh* of Guerin is the *Dreihemeh* of the Survey—the latter is Arabic, the former is not.

Page 12. *Senjem* of Guerin is the Survey *Sinjib* "squirrel." M. Guerin's word is not Arabic.

Page 122. *Tell er Raian.* The name is not omitted on the Survey. I obtained it standing on the Tell.

Tell Bâla appears as *'Ain Bâla* on the Survey Map.

Tell Asâr appears to be the Survey *Tell Sârem.*

Page 126. There is no doubt as to the correct spelling of *Shutta.* It was taken from the Government lists.

Page 171. Both the *Bâka's* are mentioned (*see* page 152) on the Survey.

Page 197. Guerin's *Kafrûr* is the Survey *Jafrûn*, *Friâta* is a vulgar pronunciation of *Fer'ata.*

Page 240. Guerin's *Asîr* is the Survey *es Sîr*, but the true name of the site is *es Smeit.*

Page 315. *Deir ed Dham* (Guerin) is the vulgar pronunciation of *Deir en Nidhâm*, as on the Survey (p. 290).

Page 322. Guerin's *Pia* is apparently a printer's error for *Sia*, the name of the site on the Survey. There is no P in the Arabic language.

Page 327. *Iblatah* of Guerin appears to be the Survey *Balâta* (p. 328).

Page 327. *Abu Samâra* of Guerin occupies apparently the site *Mismâr* on the Survey. It is a ruined house (p. 361).

Page 329. *Khurbet Ben Raish* of Guerin seems to be the Survey *Barraish.*

Page 331. *Khurbet Dar Ahmet* is incorrect, as the last word should be *Ahmad*, "Ruin of the House of Ahmad." This is M. Guerin's name for the Survey *Khŭrbet er Râs.*

Page 328. *Khŭrbet Baenna* of Guerin seems to be the site called *Hamîd* on the Survey. The name *Ib'anneh* occurs further north on the Survey (p. 335) in the same district.

Page 357. *Umm el Hummân*, "mother of the bath," is M. Guerin's name for *Umm el Ikba* of the Survey. *Hummân* is apparently a printer's error for *Hammâm.* The building which he calls a church is a Moslem *Mukâm.*

Page 361. *Merda* is mentioned on the Survey, p. 286.

Rummon is described more fully on p. 292.

Page 392. *Wady Amar* of Guerin is the Survey *Wâdy el Hamr*, not *Wâdy Zamûr*. The Survey spelling agrees with that of Robinson and others.

Page 403. *Seirah*, "folds," applies to certain folds which are shown on the Survey.

Page 419. *'Arâk ed Deir* is mentioned in the Survey account of *Deir Dubbân*.

Vol. iii, page 8. The subterranean passage of which Guerin heard at Beit 'Atâb is fully described in the "Memoirs" (pp. 23 and 137) as *Bîr el Hasûta*.

Page 264. *'Arâk el Kharab*, "the ruined cavern," is a general name given to caves at Beit Jibrîn by Guerin. The Survey gives 14 names of these caves (p. 266).

Page 275. *Dikkerin* is the Survey *Dhikkerîn el Boradân* (p. 258).

Page 321. *'Ain edh Dhirweh*. The ruins mentioned by Guerin are fully described with a plan in the "Memoirs," under the head *Kûsr Islaiyin* (p. 374).

Page 323. *Hallat el Bothmeh*, of Guerin, is the Survey *Khallet el Butmeh* (*see* Map, p. 352). The Survey spelling is correct.

Page 325. *Caphar Barnebo* of Guerin, is a printer's error for *Caphar Barucha*, the old name of *Beni N'aim* (*see* p. 304).

Page 352. *Khurbet Beni Dâr*. This is given by Guerin, and is mentioned in the Survey name indexes (p. 398) as another name of *Khŭrbet Yukîn*, which is fully described in the Memoir under that name.

Page 369. Guerin's *Terrâma* is evidently the Survey *el Hadab*, p. 329. It does not seem to be an Arabic word.

Page 369. Guerin's *Umm el Amad* appears to be the Survey *Khoreisa* (p. 356), where a ruined church and inscription were found. The previous name only means "mother of pillars."

Page 395. It is a mistake to suppose that there are seven wells at Beersheba; there are only three. Vandevelde never went to Beersheba. His longitude and account show that he went to *el Meshâsh* and mistook it for Beersheba.

These notes may be useful to those who possess the "Memoirs." They represent, I think, all the discrepancies out of 1750 pp. quarto, with lists of 10,000 names, and refer only to insignificant ruins. The Survey nomenclature was tested in various ways, as mentioned in the Introduction, vol. i, of the "Memoirs," and there is apparently no reason to prefer any of the variants proposed by travellers.

VI.

The Speech of Lycaonia.

In the *Quarterly Statement* I have given already the Carian and Lydian words which appear to be non-Aryan. That Aryan races dwelt in Asia

Minor is, however, shown by the remains of the Lycian and Phrygian languages.

Phrygian.

Bekos, "bread." Persian *baj*, "food."
Kimeros, "chamber." Zend *Kamara*, Armenian *Kamar*.
Bagaios, "god." Slav *bogu*, Old Persian *baga*.
Besides the words for "dog," "fire," "water," which Plato says resembled the Greek.

Lycian.

Kewe, "king." Zend *Kavi*, Persian *kai*.
Gina, "wife." Armenian *gin*, "wife," Zend *ghena*.
Ysē, "if." Zend *iēze*, "if."
Eveeya, "this." Old Persian *Hauva*, "this."
Se, "and." Old Persian *sa*, "and;" Armedian *sd*, "and."
Goru, "tomb." Persian *gur*, "tomb;" Armenian *geyreyz*.
Eveeya, "these." Old Persian *avahaya* (3rd pers. pl.).
Meou, "of me." Old Persian *maiya*, "of me."

Aryan words also occur in the list of words called Lydian by the classic writers, *e.g.* :—

Lydian.

Ankôn, "corner." Armenian *angiun*, "corner."
Brenthion, "myrrh." Armenian *Badrinch*, "balm."
Paramene, "fate" (Feronia). Armenian *veyrin*.
Kapithe, "measure." Armenian *Tchap*, "measure."

What is still more interesting, however, is the discovery, to which a comparison of the Armenian and Vannic languages has led me,[1] viz., that the latter is an Aryan tongue akin to Armenian, and comparable also with the monumental Persian and the Zend. Thus in 850 B.C. there were Aryans round Lake Van (of the same race as the Phrygians, as Herodotus tells us), whose Kings were at war with the Hittites, who advanced East from Carchemish. The latter had thus enemies not only of Semitic, but also of Aryan race.

[1] This comparison with Armenian was, however, first proposed in 1872 by Dr. A. D. Mordtmann. It has been denied on grounds which seem to me insufficient by other scholars.

VII.

Was There a Word *Ko*, "King." ?

Among points denied by Professor Sayce, was my identification of the sound *Ko* as being a Hittite word for "king." Not indeed the only word, for the terms *Sar*, *Essebu*, *Tarkan*, and *Nazi*, all of which are Turanian terms for king, were also used by the Hittites. I referred the matter to Mr. T. G. Pinches, of the British Museum, and to Mr. G. Bertin, both of whom informed me that the words *Ku* and *Uk* stand for "king" in Akkadian.

In June, 1888, Mr. E. A. W. Budge published a tri-lingual text in Persian, Babylonian, and Susian, of the reign of Darius. The Susian language is a dialect of the Akkadian group, and in the Susian version the word for king is read *Ko* by Mr. Budge. The text is syllabic, and not ideographic, so that the evidence is of value.

In more than one Chinese dialect the word *Chu* or *Chue* stands for "lord." In the old Uigur language (a Turkish dialect) it occurs as *ige*, "lord;" and in the dialect of Eastern Turkestan as *ege*. Among the Yakût (a Siberian Turkic people) it becomes *icce*, and in Vigur *oke* means "honour." It is not known as an Aryan word, but in Zend we have the word *Kavi*, "prince," which in Persian becomes *Kai*, and it is believed that in Lycian (a language very like Zend) *Keue* stood for king. Not only so, but in the Bible itself the word occurs as קוֹעַ (*Kóa*), (Ezek. xxiii, 23), according to Gesenius, meaning a prince (as also in the Vulgate, and according to Hebrew interpreters), but it is not a Semitic any more than an Aryan term.

In the Cuneiform syllabaries the sign *Ku* is explained to mean "king" by the Semitic interpreters, and in the Medic inscriptions the same sign occurs with the same meaning. There is, as above shown, abundant evidence that the word *Ko* was a widely spread Tartar word for "king," with the radial meaning "high" or "honourable." The sign is of special importance, because it occurs on the only Hittite bi-lingual as yet published, and is one of the distinctive words which, with *Tark* "deer," *Tarku* "chief," *me* "many," *ma* "country," serve to show the Turanian character of the Hittite language. To suppose that a Tartar people spoke either a Semitic or an Aryan language is practically impossible, yet this is the dilemma in which those scholars are placed who call the Hittites "Mongols," yet hesitate to accept their speech as Turanian.

C. R. C.

THE FORM OF THE MOABITE STONE, AND THE EXTENT OF THE MISSING PARTS.

It is now nearly 21 years since the Moabite Stone was first seen by a European, and the facts connected with its discovery have probably faded from the memory of many. It may be useful to recall them here, in so far as they ought to influence the course of future search.

One is often asked whether the Moabite Stone did not turn out to be a forgery? But those who have watched the course of events know very well that although there was at one time an attempt to palm off upon the world some Moabite pottery, &c., there has never been any serious reason to doubt the genuineness of the Stone of Dhibân, discovered in August, 1868. M. Clermont-Ganneau, in the "Contemporary Review" for August, 1887, very successfully demolished the arguments of an attack which was then recent.

But in the same article M. Ganneau advances the idea that the stone was perhaps twice as large, and the inscription twice as long, as we had supposed it to be, and as the restored form of it shows. On this point it is difficult to agree with him. M. Ganneau has deservedly associated his name with the recovery and the decipherment of the stone; but he did not see it before it was broken to pieces, and he is not the best authority as to the form that it had. The only European who saw the stone before it was shattered was Rev. F. A. Klein, a missionary, who was travelling under the protection of his Arab friend, Zattam, and was taken to see the stone one evening. In the short time at his disposal he made a drawing of the stone, counted 34 lines of writing upon it, endeavoured to collect a perfect alphabet from it, and copied a few words from several lines at random. After this, attempts were made by Dr. Petermann and others to obtain possession of the stone for some European Museum; but the Arabs broke it up, and carried the pieces in different directions, depositing some in their granaries to secure blessings on their corn. Eventually two large pieces were recovered and a number of smaller fragments, making up, as was believed at the time, about seven-tenths of the entire stone. But the absence of the remainder made it difficult to determine the form of the stone in its lower part, for those who sought to do so from the fragments alone, disregarding the sketch made by M. Klein. It was eventually "restored" as a stone rounded at the top but squared at the bottom, and standing on a flat base without a pediment, like a tomb-stone. But M. Klein uttered his protest against this idea. In a letter to the "Academy"[1] he vouches for the perfect correctness of his drawing, since he had made it on the spot. He says, "The stone is, as appears from the accompanying sketch, rounded on *both* sides, not only at the upper end as mentioned by Monsieur Ganneau." And again, "According to my correct measurement on the spot, the stone was

[1] See *Quarterly Statement*, March to June, 1870.

1 mètre 13 centimètres in height, 70 centimètres in breadth, and 35 centimètres in thickness ; and according to my calculation had 34 lines, for the two or three upper lines were very much obliterated. The stone itself was in a *most perfect state of preservation*, not one single piece being broken off, and it was only from great age and exposure to the rain and sun that certain parts, especially the upper and the lower lines, had somewhat suffered."

In accordance with M. Klein's sketch and his testimony, Dr. Ginsburg's "Moabite Stone : a Fac-simile of the Original Inscription," &c., published in 1871, represents the stone as rounded both at top and bottom.

Nevertheless, M. Ganneau retained the opinion that the bottom of the stone was squared ; he "restored" it so, and in that form it stands in the Louvre, in the British Museum cast, and in the photographs. Yet one would think that there was no room to question M. Klein's testimony, and no appeal from his sketch of the stone, made on the spot, and still to be seen in the office of the Palestine Exploration Fund.

It is not an unimportant point ; for intimately connected with the form of the stone is the quantity of writing missing and still to be looked for. M. Ganneau, in the "Contemporary Review," repeats his impression "that the stela must have been of the ordinary shape of Egyptian and Assyrian stelæ—a block, the upper part rounded, the lower part square," and suggests that the primitive stela may have exceeded 2 mètres in height, and may have contained an inscription double or more in length that which has reached us. Search among the ruins of Dibon might bring to light, he thinks, the other half of the stela, and then the two together would constitute a truly imposing text. Of course, if M. Klein is correct, this is a visionary hope. On the other hand, if the stone was rounded at the bottom, it seems to follow that it did not stand on its own base, nor on any low pediment, but was part of a larger monument. As early as 1873, Mr. Alexander Forbes of Aberdeen, wrote a paper,[1] in which he argues that the nature of the monument in question is indicated in the third line of the inscription, where it is said, "I made this high place for Chemosh." "High place" is here *bomoth*, a sacrificial altar (*see* LXX ; Numbers xxiii, 1) ; and Mr. Forbes thinks it was so splendid and conspicuous a monument as to be well known to the people of Judea, against whom and against whose God it was a proud boast. Isaiah and Jeremiah seem to rebuke the boastfulness and exaggerations of the inscription : "We have heard of the pride of Moab ; he is very proud : even of his haughtiness and his pride and his wrath : but his lies shall not be so" (Isaiah xvi, 6 ; Jeremiah xxix, 30). Instead of making Mesha say, "I set up this stone," as the translators have done, Mr. Forbes would render it—I erected this *altar* (*βωμὸς*). He argues that the stone, being rounded at all its corners, must be regarded as a tablet inserted in a

[1] The paper is printed *in extenso* as an Appendix to W. Pakenham Walsh's "Lectures on the Moabite Stone."

larger building, which building was a *βωμὸς*; and he suggests that search should be made for the stones which surrounded the tablet.

Is it not further possible that since the altar would stand four-square, like the pediment of the Nelson column, there would be inscribed stones in all the four sides? If so, three more stelæ may await our search.

GEORGE ST. CLAIR.

THE TELL ES SALAHIYEH MONUMENT.

LONG before Professor Sayce published his book on "The Hittites, the Story of a Forgotten Empire," he was looking over some of the Palestine Exploration Fund photographs in my possession, and on coming to the one marked "Tel Salahiyeh, near Damascus, Slab found in the Mound," which is figured on p. 88 of the *Quarterly Statement* for April, he observed, "That is an especially interesting photograph, for it is undoubtedly from a Hittite monument." So that he was then fully aware of the existence of the Hittite monument in question, discovered near Damascus by Sir C. W. Wilson.

A. G. WELD.

I SHOULD like to ask how "the very archaic monument discovered by Sir C. W. Wilson, in his excavations at Tell es Salahîyeh," and supposed by Major Conder to be "Hittite," differs from the one discovered at the same place forty years ago by J. L. Porter, and figured in his 'Five Years in Damascus?' It is there spoken of as "Assyrian." Have two monuments been found in this mound? The two representations (Porter's work just referred to and *Quarterly Statement*, April, page 88) show a striking resemblance to each other.

SELAH MERRILL.

THE "*VIA MARIS*."

THE Rev. Charles Druitt wishes to know "how I explain Elijah's direction to his servant in 1 Kings xviii, 43," and "did Elijah mean that his servant was to look north-east across the Acca Bay?"

The first point to consider is, where was the place where Elijah stood when he said to his servant, "Go up now, look towards the sea," and the Bible (verse 42) states that it was on "the top of Carmel." It is beyond doubt that by "the top of Carmel" that place is meant now called "el Muharka" (or el Mahrakah), the burning place, situate on one of the most conspicuous summits of Mount Carmel, which, from its geographical position just above the Kishon River and the Tell el Kŭssîs (the adopted

(Baal) priest's-hill), with its unique view over the whole surrounding country and the sea, in every point answers the biblical description of the Elijah miracle. From this point, the Mediterranean Sea can be seen in two directions, viz., looking south-west and north, between those two views some near heights and the entire range of Carmel intercept the view.

Now Elijah told his servant "*Go up now*, look towards the sea," which indicates that he went a little forwards on to one of those heights, and considering that all the sudden storms and heavy rains in our neighbourhood come from the west and south-west, I would call the direction whence the rain clouds "arose out of the sea" (as seen from el Mahrakah) the west-south-west.

The monks of Mount Carmel have now widened and rebuilt the Chapel on the Mahrakah summit, which, with its whitewashed roof, shines out conspicuously. The traveller coming from Jaffa or Nablûs, from the east of Jordan or Galilee, from Safed, 'Acca, or Tyre, finds this monument on the top of Mount Carmel a guiding point for his journey.

G. Schumacher.

NOTE ON A COIN ENGRAVED ON p. 77, *QUARTERLY STATEMENT*, 1889.

A curious mistake has crept into the paper of Herr G. Schumacher, and has been printed in the *Quarterly Statement* of April this year, p. 77. Describing some ancient objects found in tombs in Galilee, Herr Schumacher says: "Finally they brought me a copper coin found among the dust in a grave, which I reproduce in its natural size and stamp (fig. 17). On one side there are three ears (of corn), tied together with a sling, surrounded by a ring of pearls; the other side shows a sort of purse with tassels and some letters, which I am unable to decipher."

On this I have to remark that the "*ring of pearls*" (which is not given in the plate), is altogether imaginary, and that the "*purse*" is an umbrella, a well-known symbol of royal power. The coin in question, which is by no means uncommon, is no doubt one of Herod Agrippa I., A.D. 37–44, and a similar one will be found engraved on p. 103 in Mr. F. N. Madden's "History of Jewish Coinage." London, 1864. Mr. Madden thus correctly describes it: *Obv.* ΒΑCΙΛΕΩC ΑΓΡΙΠΑ, *written round an umbrella, surrounded* with fringes.

Rev. Three ears of corn springing from one stalk.

G. J. Chester.

NOTE ON Mr. GUY LE STRANGE'S PAPER ON "ANTIOCH IN 1051 A.D.," PAGE 266, *QUARTERLY STATEMENT*, OCTOBER, 1888.

The "shell (sadafah) which screens the altar (in the church) of Al Kusyan" is probably an altar screen inlaid with mother-of-pearl, Sadaf being still the word in common use in Syria for mother-of-pearl. The shells are obtained from the Red Sea, chiefly by Bethlehem traders. Mother-of-pearl has long been used in the inlaid work of Syria. There are some fine specimens of mother-of-pearl and tortoiseshell inlaid work in the church of St. James in the Armenian Convent at Jerusalem, and the inlaid pearl work of Damascus is well known. According to Ibn Butlân, the Haikal or Sanctuary of the Church at Antioch appears to have been at the time of his visit (A.D. 1050) screened off from the nave by an inlaid mother-of-pearl screen surmounted by an iron cross, which had been struck in 1050, as he describes, by lightning during the great storm of April 13th (old style—therefore April 25th new style). This is late in the year for a heavy thunderstorm in Syria. He mentions the splitting off of the shell, *i.e.*, pearl inlaying, from the face of the screen, the melting of the silver chain of the censer, and the throwing down of a silver crown which hung before the table of the altar. (It is worthy of notice that the writer throughout speaks of "the table of the altar.")

It is interesting to compare the arrangements here described with those to be found to this day in the Western Syrian churches in Syria and Mesopotamia, and those of the Eastern Syrians (in the Nestorian Mountains)—all have the Haikal or Sanctuary to the east, with its "altar table." In the churches of the Western Syrians the Sanctuary is separated by a vail or curtain which hangs between two pillars. The Eastern Syrians have in their churches a thick wall separating nave from Sanctuary.

Censers are used by both the Eastern and Western Syrians.

Both still have three small tables (called "stools" in Mr. Guy le Strange's translation) at the top of the nave just before the Sanctuary. The Western Syrians use the one at each side (north and south) for the service books, and the middle one for the book of the Old Testament lessons, while beyond it, within the Sanctuary at the top of the step, is a fourth table for the Book of the Gospels. The Western Syrians have two candles placed on the "altar table," which are lighted if there is not daylight enough. These candles must not be made of animal fat, nor must any book bound in the skin of an animal be laid on the "altar table."

The Rev. Dr. Cutts describes the Church of the Eastern Syrians (Nestorians or Assyrians) at Kochanes, where he saw three small tables in front of and below the chancel screen—that on the south for the anthem books, and a rude chandelier, is called the Altar of Prayers; that on

the north is called the Altar of the Gospels, for the Book of the Gospels and a cross laid upon it, and the middle small one has a cross laid upon it.

Ibn Butlân not only gives his dates in Moslem reckoning (of the Hejrah) but also according to the era of Alexander the Great, and I have found that to this day the Syrian Christians use the Macedonian era of Alexander, whose influence was so greatly felt, as well as that of his successors in the provinces of North and Eastern Syria.

The daughter church of St. Thomas' Christians on the Malabar coast also still use the Macedonian era.

It is highly probable that Ibn Butlân (a native of Bagdad) was a member of the ancient Syrian Church, whose home is still in Mesopotamia. The Syrian Christians hold that their Church was founded by the Apostles Paul and Peter—the latter having been their first Bishop and Patriarch. Antioch has long been in ruins; its glories have departed; its gardens, groves, myrtle-heated baths, its countless churches, ornamented with gold and silver and coloured glass, and floors paved in squares (tesseræ); its hospital for the sick, and its audit office for the church accounts, where ten or more accountants were kept daily busy—all are gone. First, Greek, and then Moslem invaders drove away the Syrian Christians; next came the Latin Crusading armies, and the final triumph of the Moslem power. Antioch fell, and until lately there were no Christians at all to be found there. There are now a few Greek Christians who live among the Moslem inhabitants; but none of the ancient Syrian Church. Still, though driven away eastwards, the Syrian nation and Church have not ceased to exist. They found a refuge among the highlands of Upper Mesopotamia, whither, to the fortress city of Mardin, the Syrian Patriarch of Antioch removed his seat, and where his successors have to this day cared for their sorely oppressed people. Here, far beyond the ken of ordinary travellers, the Syrian people still speak the ancient Aramaic tongue and keep up their primitive usages and the customs of their Church. The Patriarch, Ignatius Peter III, visited England fourteen years ago at the invitation of the late Archbishop Tait, and was accompanied by Mar Gregorius, Syrian Bishop of Jerusalem. The latter is in England now, having again been invited to this country.

From these Prelates we have derived much valuable information as to the past history and present condition of the Syrian, the oldest Gentile Christian Church in the world. By them, probably for the first time in history, has been used in this country in speaking and in writing the ancient Aramaic as a still living language.

E. A. Finn.

THE ROCK (SAKHRAH) FOUNDATION OF SOLOMON'S TEMPLE.

Mr. George St. Clair refers (on p. 100 of the April *Quarterly*, 1889) to the now well known Rock summit of Mount Moriah on which Solomon's temple was built, and which is covered by the Dome es Sakhrah.

The sight of that grand uncarved Rock drew my attention many years ago, when living at Jerusalem, to the symbolic use of the word Rock in the Old and New Testament, and to the symbolic use of the very different word "*stone*."

The living "Rock" is used in both Old and New Testament as the symbol of the Divine Being, also of his relation as Father to His children while the "*stone*" cut out of the Rock is used as a symbol of sonship (*see* Isaiah li, 1, 2). The use of Rock as a symbol of God, the Divine Father, is clear in Deut. xxxii, 4–15, compared with verses 18, 19, 20.

Rock is synonymous with God in 1 Samuel ii, 2 ; 2 Samuel xxii, 3 ; xxiii, 3 ; Psalm xviii, 2 ; xix, 4 ; xxvii, ; lxi, 25 ; lxviii, 35 ; lxxxix, 26 ; xlv, 1 ; Isaiah xvii, 10 ; &c., &c.

That the ancient Hebrews regarded the word "Rock" as a Divine name also appears from the Prayer used during the offering of incense in the Temple (Edersheim's "Temple and its Services," p. 139) : "True it is that Thou, Jehovah, our God and the God of our fathers, our King and the King of our fathers, our Saviour and the Saviour of our fathers, our Maker and the Rock of our salvation, our Helper and our Deliverer, Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore, together did all praise and own Thee as King, and say, Jehovah shall reign, who saveth Israel."

In order fully to appreciate the force of Deut. xxxii, 18, 19, 20, it is necessary to note the contrast between the Parent Rock צור of verse 18, and the sons, daughters and children of verses 19, 20, for all of which the word בן with its feminine and plural is used ; and to observe the relationship of בן son, and אבן stone with the verb בנה to build. بنى in Arabic, in which latter language the noun son commonly retains the initial ו as in the Hebrew אבן, a stone. In Daniel ii, 45, the two words Rock and stone occur. Rock, however, is here in the Chaldee (Aramaic) cognate טור Tûr, so familiar to us as applied to mountains Tor, and in the east Tûr.

This verse of Daniel opens up the deeper meaning and use of the Rock—the Divine Father ; and the Stone, the Son "cut out from the

rock," but not by hands, *i.e.*, without human intervention. We see, in Matthew xvi, that our Lord appropriated to Himself the Rock as the symbol of His Divinity. "Upon this *Rock* will I build my Church," when He accepted the confession of Peter, verse 16. "Thou art the Christ, the Son of the Living God." Peter was a stone אבן—that is, a son בן, but not the Rock צור, the Divine foundation. (*See* 1 Cor. x, 1.)

Observe here, also, the use of the verb build: "Upon this Rock will I build my Church," and the fuller statements in Hebrews iii, 3–6; Galatians iii, 7, and other passages where our Lord the Master builder is set forth as building His heavenly house (temple) or church of living *stones*, *i.e.*, sons. The stone אבן is used of the Messiah in His human nature (Genesis xlix, 24). "The stone, the shepherd of Israel" (Psalm cxviii, 22; Mark xxi, 42). "The stone which the builders rejected." I have, in the above, indicated the points contained in the passages referred to, and now briefly mention the subject in its connection with the building of the Temple at Jerusalem upon the foundations of the sacred living Rock.

Upon that unhewn rock was founded the wondrous superstructure; on it stood the concentric walls and courts, all built of hewn stones, let into, grafted, as it were, back again into the parent Rock; symbols of the Sonship granted to Abraham and all his believing children. There were the great stones—symbols of the Patriarchs and Apostles built around and upon the Rock, while the smaller stones representing the great family of spiritual children were used in building up the mighty enclosure walls. Each stone, great or small, was prepared beforehand—each was perfectly formed and fitted to be silently put in its destined place as part of the great whole, closely joined together without mortar or other intervening substance, and compacted perhaps by the action of water into one splendid whole around the glorious head and centre of the Rock on which they were founded.

On some other occasion I hope to notice in fuller detail the many points of extreme interest and importance connected with the use in Holy Scripture of the words "rock," "stone," "son," "builder," and "building," and the closely-connected subject of the Temple on Mount Moriah as a type of the Church, the Temple of living stones built upon the Divine Rock of foundation, of which the great Temple Rock is so impressive a symbol.

E. A. Finn.

ERRATA.

April "Quarterly Statement."—List of Subscriptions.

For General W. Flatt Noble *read* General W. Hatt Noble.

Bath List.

For Rev. T. P. Methuen *read* Mr. T. Hayes.

On pp. 53 and 65, *for* north-east corner *read* north-west corner.